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THE

CHRISTIAN MAGAZINE,

FOR THE YEAR

1834.

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BY THE

REV. JOHN F. McLAREN,

EDITOR.

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PREFACE.

An intelligent and unprejudiced observer, contemplating the present state of the world, discovers much to awaken apprehensions, as well as much to elicit cheering hopes. There is an excitability in the human mind, which has been hitherto unobserved: and under the exciting influence of some invisible and mysterious agency, which appears to have traversed the world on swiftest wings, revolutions are effected in states and sentiments, in empires and opinions, which have been hitherto unparalleled. The political, literary, mechanical, and even religious departments of human activity, participate alike in the prevailing agitation, and seem alike prolific of changes. What will be the full and final effects of this effervescence, it is impossible to anticipate. The general restlessness, like the unhinging of the nervous system of the human frame, leads us to expect strange movements, while no sagacity can ascertain their nature, or prepare us for their consequences.

While statesmen, both in the old world and in the new, are looking on this unprecedented state of things, with mingled sentiments of pleasure and alarm, it surely becomes the guardians and adherents of RELIGION, seriously to ponder principles and events which do affect so powerfully, and which may affect so perniciously, the chosen sphere of their solicitude and interests. Even within this time-honored and heaven-consecrated circle, revolution and change seem to be the order of the day; and these result from a strange disquietude under existing regulations, and an adventurous effort after some imagined condition of superior and attainable excellence. From the agitation attending and producing these changes, some good, and some evil, has undoubtedly accrued: which will eventually predominate, it is impossible, in the yet unripe state of things, to ascertain. We do not apprehend the extinguishment of all that is good; nor can we but regard those hopes as deeply tinctured with enthusiasm, which

ook for the speedy termination of all that is evil. We believe, assuredly, that Christ and his cause will ultimately triumph over all rivalship and hostility; yet we must regard those as living in a region of religious enchantment, who see nothing around them but clear skies, and unclouded prospects, and blooming landscapes, and peaceful scenes, and prosperous enterprises. Nor can we separate from these impressions the fear, that, under this agreeable but unhappy illusion, many may neglect efficient means of furthering the progress of Christ's cause, or employ those which will, instead of advancing, retard and injure it.

Almost every thing, in the way of enterprise, seems to require high-pressure enginery. Every thing that moves at all, is expected to move with amazing celerity; and, consequently, every thing requires a great deal of what is called management. With such apparatus, speed and engineer, and with the prow heavenward, we ought not to be surprised, if, in a rough sea, like this world, many enterprises, which in themselves are good and laudable, should be foundered by collapse or explosion; while the more considerate supporters of the same great cause, who paused to look about them and calculate cost and consequences, pass onward in a prosperous and successful voyage.

It is the prerogative of God alone, to "know the end from the beginning:" it is the province of man to anticipate the future by observation or experience of the past, and to follow with implicit confidence the directions of the omniscient and true God. For the success of measures, begun and carried on in conformity with his holy will, we may look, with the fullest assurance: and hence wisdom dictates that such, and such only, as He enjoins, either expressly or by evident implication, should receive our support or enlist our co-operation.

These sentiments have, for the two years of its existence, been constantly exhibited in the Christian Magazine. And two years of pretty close, and, we hope, candid observation, have furnished no

substantial reasons why they should be abandoned. In this particular, therefore, no change need be expected in our pages. With these sentiments we have been encouraged and cheered, in supporting every good word and work; and, in humble dependance on divine grace, with these sentiments we resume our labors for the entertainment, comfort, and edification of our numerous readers.

In commencing a *third volume of the Christian Magazine*, it becomes us to render devout thanks to the Great Head of the church, for the success which it has hitherto enjoyed, while we cast ourselves anew upon his forbearance, protection and guidance. We anticipate a continuance of the pleasure, and also of the sometimes severe toil, of sending out our monthly contribution to the comfort and instruction of our thousands of unknown though well-beloved friends and brethren. And while they bear with infirmities, and pardon errors, they cannot do a greater kindness to an unworthy brother, than to implore for him, at the fountain of all grace, the wisdom, grace and strength, which his station demands.

From pledges, which have been given us, we are encouraged to promise the readers of the Magazine a greater proportion of original matter than any former volume has contained. And from the specimens which have already been forwarded, we have reason to believe that neither our readers nor we shall be disappointed as to the amount or the quality of these articles.

There are some subjects, of great interest and importance, to which a more prominent place will be given in this volume of the Magazine, than has been given them in any former one. Among them are *Missions*, foreign and domestic, concerning which we have made arrangements for obtaining early and interesting *intelligence*, and concerning which we now solicit the *thoughts* of our correspondents. Also, *Popery*, whose proud crest is lifted up in this land of gospel light. The light of the gospel must not only shine around it, but *upon* it, and then, like all other monstrous productions of depravity, it will expire: its recent writhings, when unexpectedly

brought to the light, verify this affirmation. And, finally, the subject of *Slavery* presses itself upon our notice. We shall not attach ourselves to either of the parties raised on this question, both of which, if they would free themselves from their mutual hostility, might be nobly efficient in freeing the unhappy African from his involuntary bondage.

There is much doing in the world, and much to do. Great works are to be supported, and great works are to be opposed. In this labor and conflict, every Christian, and every religious publication, should be active and courageous. We have always aimed to make ours do its part in the work of God: such shall be still our aim; and we earnestly solicit the prayers and the assistance of our readers and correspondents, that, in the coming year, we may not fall entirely short of it.

January 1, 1834.

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RELIGIOUS COMMUNICATIONS.

For the Christian Magazine.

REIGNING SIN.

By Malcolm N. McLaren.

Rom. 6.12—*Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.*

No man was formed to be a slave. The love of liberty is a prominent and noble feature in the character of man. It may be vitiated and weakened, but it can never be destroyed. It is a part of his nature. In his sinless state its flame ascended toward heaven and shed a holy light around him; and even now, though obscured by sin and erring wofully in its object, it shines, like a fallen sun, effulgent in its ruins. It appears in the inmates of the inland cottage, as well as in those "whose path is across the ocean wave, whose home is on the deep;" in them whose journeyings have been limited to some retired and narrow vale, as well as in the unconquered Arab who, mounted upon his courser, flies swift and free as the eagle, over the burning sands of his native desert. And even the slave, whose fathers have bequeathed him nothing but bondage as his bitter birthright, and who has drank the sickening cup to its dregs, evinces, as he sighs over his chains, how sweet are the thoughts of freedom to his soul.

This passion was eminent in the Roman people. Their pride and their boast was, that they enjoyed more liberty than any other nation. But with all their free and noble institutions, and with all their extensive privileges of Roman citizenship, they were, in common with the rest of mankind, as completely under the bondage of sin, as their slaves were under theirs. The saints at Rome, to whom this Epistle was written, had publicly denied the right of sin to reign over them. They had cast off its yoke, and had exchanged the privileges of an earthly citizenship for those of a citizenship in heaven. Still, however, they retained their love of country, and participated in the innocent partialities and attachments of their countrymen. Their natural love of liberty and abhorrence of servitude luxuriated in their bosoms; and the very mention of bondage and chains, other than those to which their love of Christ exposed them, was sufficient to awaken their fears and rivet their attention. Such were the men to whom the apostle addressed the language of our text. But it is not

against any secret faction, undermining the constitution and endeavoring to destroy the peace and prosperity of the state, that he warns them; nor against a foreign foe about to invade their country and to lead them with their wives and children into captivity; it is against a mightier and more terrible enemy. Turning their attention from all those temporal evils to which they might be exposed, he addresses them, not as citizens of an earthly government, but as members of the mediatorial kingdom of Jesus Christ; not as dwellers of earth, but as travellers to eternity; and warns them against that one evil which, if they submitted to it here, would follow and oppress and torment them through an endless hereafter. He raises his monitory voice against SIN—sin, hateful to that holy God whom they professed to serve—sin, which lays its polluting and deforming hand upon every affection of the bosom where it is suffered to reign—sin, which exposes its guilty servants to the wrath of God, and to the pains of hell for ever.

The necessity of this exhortation arises from the enslaving and degrading power of sin, and the almost unbounded influence it exerts over the human mind. None are exempt. "There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one." It is true there are some who, persuaded and enabled by the Holy Spirit, have accepted of Christ, obeyed from the heart that form of doctrine which is delivered them, are made free from sin, and become the servants of righteousness. Over them sin can never reign, in the sense in which it once did, and in which it now reigns in the children of disobedience. The divine promise assures them that such an event shall never occur: and in the divine blessing upon our personal and voluntary exertions, the promise is fulfilled. "Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." But the great majority of mankind are yet under the iron sceptre of sin, and yield a willing obedience to its commands. Every impenitent sinner is under its dominion. You may think yourself free, but you are a servant of sin, a slave of Satan. Know you not that to whom you yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? Rom. 6.16.

That we may see the heinousness and the danger of living under the power of sin, we observe,

I. *It usurps the rights of God.* It aims at his sovereignty. It would rob him of that glory for which he created our world, and would wrest the reigns of government for ever from his hands. Look to the works of God, and to the kind providence he is ever exercising over us. Inquire, Why are these? Why did He bring the human race into existence? Why has he scattered around us, with such exuberant profusion, the bounties of his hand? Why are the energies of his almighty arm continually put forth to guide our earth upon her daily pilgrimage, and to bring seed time and harvest in their appointed season? Why does he watch over every individual of our

numerous race, with such unwearied wakefulness that not one danger can approach us, nor a hair fall from our heads, without his notice? Why has he taught us more than the beasts of the field, and made us wiser than the fowls of the air? Why has he planted in our bosoms a deathless spirit, which is capable, even in the infancy of its being, of knowing and loving and serving Him; and which, as it travels onward in its endless pathway, shall grow in intellectual stature, and, if here sprinkled with redeeming blood, shall be for ever advancing in the science of God, and in all the sacred and sublime mysteries of heaven? Why has He so endowed man, and so enriched and beautified our world, that even the carping and ungrateful infidel is compelled to acknowledge, that the lines have fallen to us in pleasant places, and we have a goodly heritage? Go, put these questions to the tyrant Sin; and, proud of his dominion, and determined to deprive God of the glory due unto His holy name, he will answer, "That I may reign. I am the prince of earth. Mine is the glory of the world. Earth and earth's inhabitants are mine, mine by ancient conquest, and by long possession. For me men live—to obey my commands, to promote my interests, to acknowledge my sovereignty, and to extend my power!" Horrid, horrid Sin! Such is thy nature; such thy hatred to God; such thy cruelty to the children of men. But go, hearer, ask the unerring oracles of scripture, why these benefits are bestowed. They will tell you that God, who is merciful and gracious, has thus strewed your path with mercies, not that you might appropriate them to present use, without regard to your future welfare; not that you might cherish a feeling of independence of heaven, or of its righteous tribunal; not that you might suffer sin to reign in your mortal bodies, and spend your time and your talents in furthering the designs of Satan in the world. On the contrary, those scriptures tell us that the goodness of God is designed to lead us to repentance; that his wonderful works call us to praise his name, and that all his dealings with us here, are calculated to induce us to believe in his Son, engage in his service, and live to his glory. This world, what is it but a province of his empire, upheld by his power, nourished from his throne, enriched from his treasury, and guarded by invisible legions of the mighty soldiery of heaven? And shall we, its favored inhabitants, abjure our allegiance to the throne of God, and bow to the sceptre of sin? Shall we, wrought as we are for a blessed immortality in the service of the Holy One, devote ourselves to that abominable thing which He hates—which usurps the rights of our Creator and Preserver, blights the fairest and the noblest of his works, seeks to destroy the harmony and the graciousness of his providence, and, raising its bold and blasphemous front, defies alike the mercy and the justice of Jehovah?

But if sin usurps the rights of God our Creator and Preserver, it also seeks to rob him of the glory due to Him as our Redeemer.—This, with the believer, is a weighty consideration, and it should be such with every person. To create and preserve us cost God nothing. He spake, and it was done; he commanded, and it stood fast. But to redeem us cost him much. An infinite sacrifice was necessary: an

infinite sacrifice was made. The broken law uttered its anathemas against us, and demanded that we should suffer. It would be satisfied with nothing less than our banishment into the blackness of darkness for ever, or the most exquisite sufferings and opprobrious death of the very Son of God.—And did He hesitate? Came he not, as it was written in the volume of the book, delighting to do the will of his heavenly Father? Came he not a voluntary sufferer, led unresisting as a lamb to the slaughter, and submissive as a sheep before her shearers, opening not His mouth? Though he was rich, yet for our sakes he became poor, that we, through his poverty, might be rich. He died for sin, the just for the unjust, that he might bring us to God. He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. And shall He fail of accomplishing his designs? No, he cannot fail; for he is mightier than all that are against him. God is and shall be glorified, and his people completely saved by the cross of Christ. He shall see of the travail of his soul, and shall be satisfied. But it is the nature and the aim of sin to rob him of his mediatorial glory, and to counteract his gracious designs. If it could, it would demolish the sanctuary; arrest the onward march of the gospel; commit the Bible to the flames, or preserve it only as an object of impious derision. If possible, it would lift off the salutary restraints which God has laid upon the sinful passions of men; it would undo the work of the Holy Spirit already progressing in the souls of believers on earth; it would call back from their heavenly rest, those who have entered into glory; and turn all the ransomed of the Lord back into the family of Satan. Nay, if possible, it would climb the Mediator's throne, tear the crown from his adorable head, and, revelling upon the ruined happiness of all created intelligences, it would raise the shout of triumph over the subjugated universe of an annihilated God. Christ is mighty, believer, Christ is mighty; mighty to conquer, as he is to save; else had the monster sin utterly wasted the fields of Zion, broken down her bulwarks, laid her beautiful palaces in the dust, and led her sons and her daughters in the chains of an eternal captivity.

Is such the nature, and such the aim of sin? And are you prepared, in the cool deliberation of your minds, to say you will continue submissive to its power? Do you wish to rob the Mediator of his glory, and make the blood of atonement of no avail? Would you poison the well-springs of salvation, and extinguish the sun of righteousness, which has arisen upon our world with healing in his beams? Why, then, are you in the service of sin, which would, if possible, produce the most direful catastrophe that could befal the universe? Why not engaged in the cause of Christ? "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. 12.30.

II. *Reigning sin indisposes and disqualifies men for the service of God.* It is justly compared to poison. It does to the soul, what poison does to the body—takes away its beauty, and strength, and

life. "DEAD IN TRESPASSES AND SINS," is the epitaph which a holy God has written upon the tombstone of a guilty world. When Israel sinned, God exclaimed, "Thou hast destroyed thyself." Sin defiles the conscience, pollutes the affections, darkens the understanding. Hence sinners call evil good, and good evil; put darkness for light, and light for darkness; bitter for sweet, and sweet for bitter. They would rather enjoy the pleasures of sin for a season, than suffer affliction, or even enjoy a holy happiness, with the people of God. Sinful pleasure is so agreeable to their vitiated taste, that they are unwilling to exchange it for the pure and elevated pleasures of piety. They consider religion unsocial and gloomy. In their estimation, Abana and Pharpar, rivers of Damascus, are better than all the waters of Israel; and the wild and poisonous grapes of the wilderness have a fairer lustre and a sweeter relish than the richest clusters that grow in the garden of the Lord. The service of sin, in which they were born, and to which, by long custom, they have become more and more attached, is so in accordance with the erring selfishness and the corrupt passions of their hearts, that to their blinded judgment it is the most desirable liberty. It opens a wide region of fancied bliss before them, in which they hope to range without restraint, surrounded with the perfumes of the most beautiful flowers, and regaling themselves with the most delicious fruits. It plucks no plume from the wing of their proudest aspirations, nor does it impose any restraint upon their sensual, or covetous, or ambitious desires. True, its service is always debasing, and often accompanied with vexation and bitterness: but then, it is positive in its promises of some *future* gratification. It claims the world as its own, and, pointing to the honors, and the riches, and the pleasures of earth, in the language and in the spirit of its accursed author, it promises its deluded slave the enjoyment of them all. No wonder, then, if the sinner feels an aversion to that religion which requires, in its disciples, a humble and contrite heart, and an abandonment of the ways and the maxims of the world; no wonder, if, to him, Christ crucified is a stumbling block, and the preaching of the cross foolishness; no wonder, if he neglects the means of grace, and opposes the every influence of the convicting Spirit; no wonder, if he never bends his knees in prayer, and lets his Bible lie neglected in his library, and spends his drowsy and uninterested hour in the sanctuary; and no wonder is it, if, when the word of God does enter like a flaming arrow into his heart, and fixes upon his mind the painful conviction of its truth, and of his sinfulness, he flies to one expedient after another to expel serious thought and to regain his accustomed but perilous security. He is the servant of sin—and in the infatuation of his attachment to its service, he presents the front of a determined opposition to every effort that is made to pour the light of revelation in upon the darkness of his foolish heart; aware, as he is, that the natural tendency of that light is to reveal the abominable filthiness of his heart, and the detestable ugliness of his most darling sins. Hence his opposition to a plain and honest exhibition of the sin-reproving, heart-searching truths of God's word: and hence his cry for smooth things. And hence, too,

the efforts so frequently made, and made sometimes by professors of religion, to keep the prophets of the Lord from lifting up their voice as a trumpet and declaring unto the people their transgression and their sin. Men will not come to Christ that they may have life. Although light has come into the world, they love darkness rather than light, because their deeds are evil. They will not come to the light, lest their deeds should be reproved.

III. *Reigning sin prepares the way, and leads to the commission of every crime.* As we have already seen, it is opposed to the very existence of God. Its servants know not to what direful lengths it may carry them. Cain, who at first only envied his brother, became gradually, and perhaps to himself imperceptibly, so hardened in sin, as to imbrue his hands in his brother's blood. You may be sincere in thinking you have no hatred to God, and may shudder at the frightful excesses of which others are guilty, but remember that you are in the same service, and may soon be driven to the same or worse abominations. "You are of your father the devil, and the lusts of your father you will do."

Evil habits are progressive. They will grow with your growth, and strengthen with your strength. The first adventure of youth in the paths of vice, is performed with a hesitating and trembling step. Conscience is tender. Its reproofs are felt. Hours of painful reflection follow. A second temptation presents itself, to which he yields more readily than he did to the first. He contracts a familiarity with vice. Conscience becomes less faithful, and is less heeded. Thus the unwary and heedless youth advances, breaking away from one restraint after another, until he draws iniquity with cords of vanity, and devotes himself, without shame and without remorse, to the gratification of his sinful propensities. Each day the sinner continues impenitent, and each act of sin drives him voluntarily further from God; adds another rivet to his chains, and renders his final condemnation more certain. Conscience being often and wilfully wounded, becomes at length callous, seared as with a hot iron: and his heart is fully set in him to do evil. Witness Ananias and Sapphira, advancing in sin until they boldly lied to the Holy Ghost. Witness Judas, who cherished a lustful love of filthy lucre, little dreaming that it was to result in his betrayal of his divine Master, in his taking of his own life, and in the eternal perdition of his own soul. Observe the progress of sin in the Israelites, as noticed in Psalm 106, from the thirty-fourth verse: 1, They spared the nations whom God commanded them to destroy; 2, were mingled among the heathen; 3, learned their works; 4, served their idols; 5, finally sacrificed their sons and daughters unto devils. How many are there in our land, who once shuddered to walk in the way of the ungodly, who are now habitually associated with sinners, or, settled down in the chair of the scorner, are ridiculing religion and blaspheming God.

If you are allowing sin to reign within you, what assurance can you have that your course will not be as guilty and as fatal as that of others has been? Although to-day your character may be as fair, in human estimation, as the snow that falls upon the mountain's top,

to-morrow's sun may behold you stained with the blackest crimes. "What! is thy servant a dog?" you may exclaim with Hazael; and like Hazael, you may soon be a murderer of your fellow-men. It is preposterous to suppose you can remain under reigning sin, and yet say to it, "Hitherto shalt thou come, but no further." You may as well attempt to gather the tempestuous winds in your fist, or to arrest the swift winged lightning in its flight. If sin does not break forth like the volcanic eruption, in open and daring hostility against man and against God, it does, like the internal fires of the volcano, carry on its work of desolation and of death in your soul.

IV. *Reigning sin exposes to misery here and hereafter.* It may promise rewards, but its rewards are unworthy the desires of rational beings. It may give its checks on the bank of pleasure, but has no power to enforce their payment. Misery invariably follows, if it does not accompany, sin; and he who submits to the control of the one, must expect to endure the pangs of the other. From them he cannot escape. However strong the opiates he ministers to his soul, and however deep the slumbers into which he sinks, the thunders of Sinai break at times so loudly upon his ear, as to awaken him to an agonizing consciousness of his danger. He may perhaps endeavor to hope in the general mercy of God; but what is the general mercy of God to the sinner who has incurred his particular displeasure? Conscience, holding up to him the light of truth, assures him that all such hopes are vain; that, if God is merciful, he is also just, and will by no means clear the guilty; that, while it is true that the man who believes in the Lord Jesus Christ shall be saved, it is equally true, that he who does not believe shall be damned. He may pretend to disbelieve in that endless punishment that awaits the ungodly, but the thrilling fears that torment his bosom, give the lie to his pretensions. Whenever he reflects upon his past life, and upon his prospects, (and he is often compelled to reflect,) he is like the troubled sea when it cannot rest, whose waters cast up mire and dirt. "Trouble and anguish make him afraid; they prevail against him as a king ready to the battle." Above him is the throne of an angry God; beneath are the unquenchable flames of hell; and within him are already commenced the gnawings of the worm that shall never die. So true is it that the way of transgressors is hard, and that God is angry with the wicked every day.

But the misery of the sinner is not limited to time: it extends with augmented severity through eternity. The immutable decree of God has united suffering and sin by inscissible bonds. The one follows the other as necessarily as any effect in nature follows its appropriate cause. The wages of sin is death. The soul that sinneth shall die. Shall die—be excluded from all enjoyment, and from all hopes of happiness, and be shut up to the endurance of inconceivable sufferings for ever; and shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb. They would hail an extinction of their being as a welcome event. They shall seek death, but shall not find it; and shall desire to die, but death shall flee from them. Rev. 9.6. How miserable

beyond all conception is the doom of the wicked! Who among us, shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?

An alarming consideration in regard to the sufferings of the lost, is, they shall be for ever increasing. The increase of their sufferings is evident from the increase of their guilt. In hell they are no less under the moral law than they were before their decease. Neither the sentence passed upon them, nor their exchange of worlds, can remove them from under its obligations. They are there as much bound to love one another, and to love, obey and glorify God, as they were here. But instead of doing so, they hate and torment one another, and blaspheme the Most High. And do these expressions of hatred against the creature, and against the Creator, pass unpunished? If the justice of God requires, in the first place, the infliction of punishment upon the sinner in proportion to his guilt. does not that same unerring justice require an increase of punishment in proportion to the increase of guilt? Do these acts of sin lose their heinousness, because committed in hell, instead of the world? Has God granted to the inmates of the bottomless pit, a privilege which he denies to the inhabitants of the earth—the privilege of sinning with impunity? No: their sins and their sufferings are increasing: and the time will come when one soul, and that soul may be thine, impenitent reader, shall suffer more of hell's horrors in one hour, than all the damned have ever yet endured.

What an affecting view does this give us of the prospect of every impenitent sinner, and especially of those who have actually entered upon the sufferings of an undone eternity? Bitter is the cup which they are now drinking; but bitterer still, the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, of which they have yet to drink. Painful are the gnawings of the undying worm, under which they are now writhing; but their excruciating agonies shall increase in poignancy, as that worm gnaws its way deeper and deeper into the vitality of their souls. And although they are already scarred with ten thousand bolts sent hot from heaven, they shriek in shuddering anticipation of ten thousand other bolts, each burdened with a more heavy and more withering wrath than all they have yet experienced.

This subject shows the perilous state of every impenitent sinner. You, who are yet in your natural state of corruption, are under the dominion of reigning sin. It reigns in your mortal bodies, and you obey it in the lusts thereof. We charge you not with the actual commission of any of those sins which, by common consent, are marked with public reprobation. Your claims to respectability may be well founded, and may be allowed by all who know you. You may be upright, and amiable, and universally beloved. Yet yours is the character of the ungodly, and the doom of the ungodly awaits you. Sin, your detestable master, is leading you in the broad road which terminates in the regions of eternal death. And can you remain insensible to your danger? Can you any longer tamely submit to the detestable and destructive power of sin?

Can you continue secure under your present accumulating guilt, and in view of that endless night "of darkness and of gloominess, of clouds and of thick darkness," that awaits you? Can you rejoice, O, young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; knowing, as you do, that for all these things God will bring thee into judgment? Or do you begin to see your sinfulness? Are you in some degree awake to your critical situation? Are you beginning to feel your need of a Saviour, and to make the anxious and interesting inquiry, "Can the prey be taken from the mighty, and the lawful captive be delivered?"

Is such your inquiry? Behold, I bring unto you good tidings of great joy, which shall be to all people; for unto us was born, in the city of David, a Saviour, which is Christ the Lord. The Lord Jehovah has given him for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoner from the prison house. Is. 42.7. Such is the Father's declaration of his gift of God the Son to be the Saviour of sinners. Hear, now, with what cheerfulness Christ Jesus proclaims his commission, and with what benevolent delight he enumerates the benefits which he confers upon all who believe in his name: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. Is. 61.1,2,3. This is precisely the Saviour you need. In him we have redemption through his blood, even the forgiveness of sins. He came to save the chief of sinners, and to put away sin by the sacrifice of himself. He is now offering redemption—freedom from the dominion of sin, spiritual liberty—unto you. He commands you to forsake sin, and to follow Him. You have long found the yoke of sin to be hard, and its burden heavy. Go to Jesus, and you shall find his yoke easy, and his burden light. Doubt not his willingness, nor his ability to save you. He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb. 7.25. And as it is the office of God the Holy Ghost to apply the redemption that is in Christ Jesus, fail not, by persevering and believing supplication, to seek his aid; that He may enable you to receive and rest upon Christ alone for salvation. Go, slave of sin, groaning under its oppressive bondage, go to the throne of grace; there confess your guilt; there cry for help; there plead the merits of redeeming blood; there, in the agony of an awakened, wounded soul, shake your chains, and beg for freedom. With tears and with groanings that cannot be uttered, beg for the liberty wherewith Christ doth set his people free. If the Son shall make you

free, you shall be free indeed. Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities. Ps. 130.7,8.

Your case demands immediate attention. Delay is dangerous; it may be fatal. If you are old and gray-headed, surely the time past of your life may suffice you to have wrought the works of sin. If you are young, you never can have so favorable an opportunity for turning to the Lord and being for ever free. *Now*—before evil propensities have gained strength by long indulgence; before sinful habits are confirmed; before conscience is seared; before the cares of the world distract you;—remember *now* thy Creator, in the days of thy youth. Now, in the beginning of the new year, to which a kind providence has brought you, manifest your gratitude by devoting yourself to the service of the Lord, and waging a holy warfare against sin. Oh, how much may depend on your obedience to this heavenly message! If you harden your heart, and continue to submit to the dominion of sin, the year which has just dawned may behold you irrecoverably lost. Before its months shall have gone by, you may receive your sentence, and be in the flames of hell, wailing your wilful rejection of the liberty now offered. O, be wise. Let not sin reign in your mortal body. However sweet it may appear, and however fair it may promise, oppose it as your most deadly enemy. Crucify the flesh with its affections and lusts. Present yourself a living sacrifice, holy and acceptable to God, which is your reasonable service. Believe in the Lord Jesus Christ. Lay hold on Him as the only Deliverer. And may God grant, that, as sin hath hitherto reigned in you unto death, even so grace may henceforth reign in you, through righteousness, unto eternal life, by Jesus Christ our Lord.

For the Christian Magazine.

DISSERTATIONS ON SACRED HISTORY.

No. I.

Isaac deceived by Rebecca and Jacob, and gives him the blessing.

The patriarchs, when about to leave the world, usually gave to their families the patriarchal benediction. The last benedictions of these holy men must not be considered merely as the effusions of an affectionate heart towards their offspring, which expresses rather what it desires should be their lot, than what probably ever will: these men, in the patriarchal age of the church, were prophetic oracles—they unfolded infallible events, and, to their families, were the mouth of the Lord.

The patriarch Isaac, feeling the end of his earthly pilgrimage drawing nigh, is desirous to give his sons, through Esau the eldest, the patriarchal benediction. Viewing his conduct, on this momentous occasion, which was to decide the destinies of his children, it appears, that he had paid too little attention to that which the Lord

had foretold concerning them. The Lord, in answer to Rebecca's prayer, had said, concerning Esau and Jacob, (Gen. 25.23,) "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other; and the elder shall serve the younger." It is very probable, that Isaac never apprehended the import of this prophecy, of which no doubt he had been informed; for, when about to give the patriarchal benediction to his family, he seems to act wholly according to the dictates of his own heart: he proposes to give *the blessing* to his son Esau, as he was the eldest, and as he had always entertained for him a strong predilection. We would much rather be disposed to charge Isaac with the want of apprehension and attention to what had been foretold concerning Esau and Jacob, than with rebellion of heart against the word of the Lord.

Isaac, to carry forward his design, ordered his son Esau to procure for him some venison, (Gen. 27.3)—"Take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; and make me savory meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die." When Rebecca had heard the command which Esau received from his father, and had learned his design, which was to give Esau the blessing, she informed Jacob, the son of her hopes, and, in her estimation, the heir of the promise, of his father's intention; devised a scheme by which, if successful, she hoped he might obtain the blessing instead of Esau; and exhorted him to put it into execution. The scheme which she proposed was the following: "Go now to the flocks, and fetch me from thence two kids of the goats; and I will make them savory meat for thy father, such as he loveth; and thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death." To put into execution this scheme which his mother proposed, Jacob felt, at first, some reluctance. He told her, if his father should discover the fraud which she proposed that he should practice upon him, the consequence would be, that, instead of receiving from his father a blessing, on this important occasion, he might receive a curse. Rebecca replied, that all the effects of the curse, if any followed, should fall upon herself: she was willing to bear it. Jacob, hearing her reply, appears to enter sincerely upon the consideration of her scheme; but, in considering her plan of deception, he discovers one great difficulty in his way. Hence he suggested to his mother, though his father had lost all delicacy of taste, so as to be unable to distinguish between the flesh of a kid and that of some other animal taken in the chase, yet, doubtless, he could not mistake when he felt his hands, which were smooth and soft, in place of Esau's, his brother, which were hairy and rough. To remove this difficulty, Rebecca's invention instantly discovered a remedy: she put on him the "goodly raiment," or Esau's best suit of clothes, which perhaps he wore on great occasions, and in which, it is probable, he would appear on this great occasion to receive the blessing from his father; and the skins of the beasts, the kids of the goats, she put upon his hands and the smooth of his neck.

Jacob, being thus prepared by the ingenuity and craft of Rebecca for deceiving his father, puts her scheme into execution, and was successful. Critics and commentators have charged Rebecca and Jacob, on this occasion, with fraud and falsehood, according to the interpretation which they give of this part of sacred history. It will be readily admitted, I apprehend, by every one who understands the original, that this part of scripture is literally translated. Jacob, we are informed, approached his father, Isaac, and addressed him thus: "My father." Isaac replied, "Who art thou, my son?" Jacob answered, "*I am Esau thy first-born; I have done according as thou badest me: arise, I pray thee: sit, and eat my venison, that thy soul may bless me.*" Isaac, though aged and infirm, perceived that the time which had elapsed between his giving the command to Esau to procure venison for him, and his returning with it dressed, was exceedingly short; so short, indeed, as induced him to ask, "How is it that thou hast found it so quickly, my son?" "*The Lord thy God*," said Jacob, "*brought it to me.*" Isaac, being still suspicious, knowing that Esau's hands were rough, and Jacob's were smooth, felt the hands of the person who addressed him, in order to ascertain whether it was really Esau, or whether he was about to be imposed upon by another. By this expedient, however, his doubts were not removed; for, although by the skins of the goats he was deceived as to his hands, yet he did not know what to make of the voice: it was not the voice of Esau: "The voice is Jacob's voice, but the hands are the hands of Esau." But to bring the individual who addressed him to the point, he inquired, "Art thou my very son Esau?" Jacob said, "*I am.*"

Who can view Jacob in his brother's raiment, and uttering such assertions to his aged father, without perceiving that he is an impostor, and that he uttered falsehood? It appears altogether impossible to conceive, how that any person, who examines these words with a strict regard to truth, could ever attempt, in order to free Jacob from the charge of imposition and falsehood, to turn the passage from its legitimate structure and meaning. A critic,* of considerable repute, in order, if possible, to exculpate Jacob, transposes the first assertion which he made to his father thus: "I am he who brings thee venison to eat; Jacob is thy eldest son." Other critics have interpreted, and understood the passage in this manner: "I am Esau." *i. e.* "I have taken Esau's place, because he sold me his birthright." Some, likewise, have attempted this mode of interpretation: "I am Jacob to whom thou speakest, but Esau is thy first born." An able critic and father of the church,† prefers the following reading: "I am Esau by right." But though these, and other interpreters, who have been so exceedingly desirous to justify Jacob's conduct, on this occasion, could have succeeded in torturing these words, "I am Esau thy first born," to speak differently, how can he be exculpated from the direct falsehoods—"The Lord thy God brought it (the venison) to me"—"I am" thy very son Esau? Such interpretations as these

* R. Jarchi, in Genesis 27.

† Agustin, contra Mendacium.

only show, how hard pressed those interpreters have been, who have wished to exculpate Jacob, and how conclusive are the words of inspiration, which prove that Jacob acted fraudulently and falsely.—Rebecca was, doubtless, highly culpable in seducing her son by such pernicious counsel; for what does not a wife owe to her husband, when placed in circumstances so important! Jacob was also highly culpable, in giving way to her solicitations, on such an occasion; for what does not a son owe to his aged father! what does not one brother owe to another, as it regards justice and equity!

The venerable patriarch being deceived in his sense of feeling, by the deception put upon it, and also by the most explicit declarations from Jacob, that he was his very son Esau, pronounced upon him the blessing. The manner in which Isaac gives the blessing is exceedingly solemn: "Come near now, and kiss me, my son: And God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down. Cursed be every one that curseth thee, and blessed be he that blesseth thee." Isaac, in this benediction, foretels that Jacob and his seed would be blessed with the good things of this life; that his inheritance would be watered with the rich and fructifying dew which fell so abundantly in Canaan, and supplied the want of rain, which only fell twice in the year, in the months April and October; that he would possess great abundance of the fruits of the earth—which promise his posterity realized almost beyond conception; that he would have superiority over his brethren, the posterity of Esau, the neighboring nations in Canaan; and that he, in a particular manner, would enjoy the favor, friendship and protection of God. Much more, however, is included in this benediction than is expressed: it contains in it something spiritual, which is *the blessing*, namely, the promise of the Messiah, and the prosperity of the church. To perceive this, we must look forward, from Jacob, who received the blessing, to Him, who, in the fulness of time, rose in Jacob's line, agreeably to the prophecy—"There shall come a star out of Jacob, and a sceptre shall rise out of Israel——Out of Jacob shall he come that shall have dominion." This is he whom the people shall serve, and to whom the nations shall bow—upon his seed shall the influence of heaven descend, and in him shall all the families of the earth be blessed.

From a review of this part of sacred history, we are taught the following important lessons:

1. *That amidst the conflicting passions and designs of men, the purposes of God will stand, and, agreeably to these, the events of his providence, and designs of his mercy, shall be developed.* Isaac may earnestly desire, and employ the means, to give Esau the blessing. Rebecca and Jacob may, both by craft and falsehood, conspire to overthrow Isaac's designs; but amidst all this, "the purpose of God, according to election, shall stand—the elder shall serve the younger—Jacob have I loved, but Esau have I hated. What shall we then say? Is there unrighteousness with God? God forbid!"

2. *That we, on no occasion, are to use unlawful means to accomplish what God has spoken.* If Rebecca and Jacob were induced to deceive Isaac by fraud and falsehood, because God had said, "the elder shall serve the younger," that Jacob might obtain the blessing; as their conduct cannot be justified, it ought not to be imitated. We must never do evil that good may come. It is a base maxim, that "the end sanctifies the means;" for what ends soever we may propose to effect, though they may be the subject of prophecy, and of the greatest benefit to men, yet, if, to accomplish these ends, we shall use unlawful means, we shall never receive the approbation of God, who hates all iniquity. SCOTUS.

Broadalbin.

REVIEWS AND CRITICISM.

REVIEW.

The Philosophy of the Moral Feelings, by John Abercrombie, Doctor of Medicine, Fellow of the Royal Society of Edinburgh, author of "Inquiries concerning the Intellectual Powers," &c.—New-York, J. & J. Harper. 1833. pp. 210. 12mo.

Dr. ABERCROMBIE is a very extraordinary man. He has, we are told, as good a medical practice as any physician in Scotland: he is also a medical professor in the University. He discharges these duties with great fidelity—and yet finds time to write books, which excite the attention of the reading public on both sides of the Atlantic.

We, in our number for December, 1832, noticed his work entitled "Inquiries concerning the Intellectual Powers," and feel confident that we shall render to our readers an acceptable service, by bringing to their notice the one, the title of which we have prefixed to this article. The author informs us, in a very concise preface, that he designs the last work as a sequel to the former, and that his object is "to investigate, in the same unpretending manner, the moral feelings of the human mind, and the principles which ought to regulate our volitions and our conduct as moral and responsible beings." The first work of Dr. Abercrombie is one of the best treatises on the philosophy of the human mind extant, and as proof of it, we will mention the fact, that it has been already selected as a text book in many of our literary institutions, and others design soon to introduce it. The work now before us, may (notwithstanding its author styles it an unpretending one) be called a work on Moral Philosophy, and will not dishonor either its predecessor or its author.

Dr. A. prefixes to it some very able preliminary observations, in which he divides the mental powers into *intellectual* and *moral*, and shows how these two departments of the mental economy harmonize in every well regulated mind. He also shows how this harmony is

disturbed, by the mind being kept under the influence of external things, so that we lose a correct sense of our moral condition, and pay no attention to things future and things unseen, which are of the highest concern to us as moral beings.

The science of the moral feelings is, or ought to be, one of intense interest to us: by it, time past is contracted to a point, and time to come is seen expanding into an eternal existence. The sources of knowledge relating to moral feeling, are, the light of conscience, and the light of revelation.

Dr. A. then proceeds to point out the analogy between the first truths, or intuitive principles of belief, in intellectual and moral science, and classifies the first truths of moral science as follows:

1. An impression of our existence and of a state of being beyond the present life.

2. A conviction of the existence and superintendence of a moral governor.

3. A conviction of certain duties, of justice, truth and benevolence, which we all owe to our fellow men.

4. A conviction of our responsibility to our creator and moral governor; and of the homage which is due to him.

Dr. A. very justly thinks that it is the *motives* of actions, rather than the actions themselves, that test the moral condition of an individual.

In the "First Part," our author treats of the desires, the affections, and self-love. Desire, he defines to be, the movement or act of the mind towards an object we wish to obtain. His classification of desires is:

1. The desire of gratifying the animal appetites which we possess in common with the lower animals. These are implanted in us for important purposes, but must be kept under rigid control.

2. The desire of wealth, commonly called avarice. This often becomes a mania, which breaks through restraint, and leads to fraud, extortion, deceit and injustice, and also to theft and robbery.

3. The desire of power, or ambition. This is the love of ruling. When this becomes a governing propensity, the strongest feelings of our nature give way to it. This principle, if it direct its possessor to aim at secular power, often brings misery upon him; but if he aim at influencing others and guiding them unto virtuous conduct, it is to be commended, and must ever be gratifying to a virtuous mind.

4. The desire of superiority, or emulation. This desire requires the most careful regulation; and, when much encouraged in the young, is not free from the danger of generating malignant passions.

5. The desire of society. The existence of which is proved from the fact that, when excluded from the society of men, we form the closest attachment to animals.

6. The desire of esteem. This ought to operate in every well-regulated mind, under certain restrictions.

7. The desire of knowledge. With certain regulations, which our author enumerates, this desire ought to be carefully cultivated in the young.

8. The desire of moral improvement. This commends itself to every class in society, and its object is attainable by all.

Our author next treats of the affections. He defines an affection, to be an original feeling, or emotion, which leads us to a particular conduct towards others, without reference to any principle except the impulse of the emotion itself.

Dr. A. thinks justice an affection, and in his classification of the affections, places it first. After dilating on it for several pages, he remarks:

1. Justice is due to the persons, property, and interest of others. This constitutes integrity or honesty.

2. Justice requires us not to interfere with the freedom of action of others.

3. Justice enjoins a regard to the reputation of others.

4. Justice requires that we not only avoid injuring an individual in the esteem of others; but that we must form our own character of him without being influenced by passion or prejudice.

5. It must be exercised in judging of the opinions and statements of others. This constitutes candor.

6. Justice is due to the feelings of others.

7. It requires that we should not injure the moral principles of others. Deep guilt attaches to him who, by his words, example, or writings, strives to lead others from the path of moral rectitude, or who seeks to poison the imagination or corrupt the heart.

Dr. A. next treats of compassion and benevolence. These, he says, are never to be exercised at the expense of justice. They are to be exercised, however, 1. Towards alleviating the distresses of others, even at a sacrifice of personal interest: pecuniary aid, personal exertion, and personal kindness, are to be bestowed. 2. Benevolence is to be exercised towards the reputation of others. 3. It is to be exercised towards the character and conduct of others: we must act in the character of peace-makers, whose delight is to allay angry feelings: we must forgive injuries, and repay evil with good. 4. It is to be exercised towards the *feelings* of others: this includes those exercises of the kindly affections which it is impossible to delineate. 5. Benevolence is to be exercised in regard to the moral degradation of others, including their ignorance and vice.

The next subject of which our author treats, is veracity. He enumerates the elements or component parts of veracity as follows: 1. Correctness in ascertaining facts. 2. Scrupulous accuracy in relating those facts. 3. Truth of purpose, or fidelity in the fulfilment of promises.

Our author says that friendship, love, and gratitude, consist in a personal and peculiar attachment to an individual, founded either on some qualities in himself, or some benefits he has conferred on us, or on some one in whom we are interested.

Patriotism. This leads us, by every means in our power, to promote the peace and prosperity of our country, and to discourage whatever tends to the contrary.

The domestic affections. These are conjugal, parental, filial:

and the ties of brothers and sisters. In the conjugal relation, they lead us to tenderness, confidence, and mutual forbearance. In the parental, they prompt us to study the advantage of the objects of our care—our children and dependants. In the filial relation, respect, affection, submission, and confidence are required; also, a deference to parental opinion and control.

"A domestic society, bound together by these principles, can retire, as it were, from the haunts of men, and retreat within a sanctuary where the storms of the world cannot enter. When thus met together, in the interchange of mutual affections and mutual confidence, they present the anticipation of that period when, after the tumults of life are over, they shall meet again, 'no wanderer lost, a family in heaven.'"

We invite our readers to read the last quotation a second time, and if they do not pronounce it a delightful portraiture of a happy family, we cannot direct them where to find one.

The defensive affections. These are jealousy, anger, and resentment, and form part of our moral constitution. Their proper object is a sense of blameable conduct in others, and they lead us to use proper means for protecting ourselves. These defensive affections are exercised in an unwarrantable manner, when they are allowed to be excited by trifling causes; or in a degree disproportioned to the offence; or are too much prolonged; or when they lead to retaliation and revenge.

Self-love. This is a principle or propensity which leads us to study our own interest, gratification, and comfort. Like other mental feelings, it is to be considered as part of our moral constitution, and calculated to answer important purposes, provided it be kept in its proper place. A sound and rational self-love ought to lead us to seek our own true happiness, and should prove a check upon those appetites and passions which interfere with this. Dr. A. then proceeds to show, in his very best and most forcible manner, that this principle of self-love, if properly cultivated, may serve as a regulator among other powers of the mind. Our author observes, that Bishop Butler has shown, that the man of ungoverned passions and ill-regulated affections, impairs his *own* happiness as much as he violates the duties he owes to others. The running the risque of these consequences, therefore, to gratify our appetites or passions, is contrary to the dictates of a sound self-love.

When this principle of self-love becomes deranged, it causes a man to seek his gratification in a way which interferes with the duties he owes to other men. This he does when he *unduly* indulges *any* desires, or when he seeks only the applause of men.

"Hence the value we attach to what we call disinterested conduct—to him who does good by stealth, or performs acts of exalted justice, generosity, or forbearance, when self-interest and personal feeling are strongly opposed to them. Such conduct commands the approbation of all men; and it is striking to remark, how, in the highest conception of such a character that fancy can delineate, we are met by the sublime morality of the sacred writings, impressed upon us by the purest of all motives,

the imitation of Him who is the giver of all good: 'Love your enemies —bless them that curse you; do good to them that hate you, and pray for them that despitefully use you.' "

Of the will. Will or simple volition, (says our author,) is that state of mind which immediately precedes an action: we will a certain act; and the act follows, unless it be prevented by external restraint, or by physical inability to perform it. We desire an object: we say to ourselves, Shall we gratify the desire? We consider, we deliberate, we resolve: this is followed by *willing*, or simple volition. The residue of the section of our author on the will, is among the ablest in the work; but an analysis of it would not give our readers any thing like a full idea of its force and beauty, and we therefore pass over it.

Of the moral principle, or conscience. Dr. A. thinks that the controversy respecting the existence and nature of the moral principle in our mental constitution, has, with other metaphysical speculations, passed away. He simply contends, "that it is a mental exercise by which we feel certain actions to be right, and certain others wrong." We are all conscious of the existence of this principle within us: and of what use, then, we would ask, is it for us to know whether it is innate or acquired? We are glad that this metaphysical dispute *has* passed away. Our author then points out how "conscience is the regulating power, which, acting upon the desires and affections, as reason does upon a series of facts, preserves among them harmony and order."

From the section on conscience, or moral principle, which is a long and able one, we make the following beautiful extract, in the words of our author:—

"One bright example has appeared in our world, in whom was exhibited human nature in its highest state of order and harmony. In regard to the mighty purposes which he came to accomplish, indeed, philosophy fails us, and we are called to submit the inductions of our reason to the testimony of God. But when we contemplate his whole character purely as a matter of historical truth, the conviction is forced upon us that his was the highest state of man; and the inductions of true science harmonize with the impression of the Roman centurion, when, on witnessing the conclusion of the earthly sufferings of the Messiah, he exclaimed—'Truly, this was the Son of God.' "

On looking at the preceding analysis we have made of part of the work, we perceive that we have only been able to present a bare dry skeleton, which gives our readers no just idea of the symmetry of its outlines, or the beauty of the coloring our author has given it. We therefore forbear to extend our analysis, and shall content ourselves with some further extracts.

We select the following: the subject is the relation of man to his Maker.

"No human power can find a refuge to which the mind can betake itself under a sense of guilt; no human wisdom can answer the inquiry of mighty import, Can God be just and yet justify the ungodly? But

here we are met by a light from heaven, which has burst upon the scene of doubt and darkness; and are called to bring down the pride of our reason, in humble submission to the testimony of God. It comes supported by a weight of evidence which challenges the cordial assent of the most acute understanding, and the power of which will be best appreciated by those who, with sincere desire for truth, have made the highest attainments in the laws of rigid inquiry. It discloses an atonement made for sin, and an influence from heaven, calculated to restore the moral being to the purity in which he was formed. It thus meets alike the necessities of man, as in a state of actual guilt, and a state of moral degradation. For the one, it displays a scheme of mercy in which the integrity of the divine character is vindicated, while pardon is extended to transgressors. To the other, it offers power from heaven, which will correct the disorders of the moral constitution and raise the man anew to the likeness of God."

The following are the eloquent concluding sentences of the volume :—

"Amid much weakness, therefore, and many infirmities, his [man's] moral improvement goes forward. Faint and feeble at first as the earliest dawn of the morning, it becomes brighter and steadier as it proceeds in its course, and, 'as the shining light, shineth much more to the perfect day.'"

It seems to us that we have at last obtained what has long been desired, a brief and condensed work on moral philosophy, written by a man who is an evangelical Christian. This book, if read and studied by our youth, will not only enlighten their understanding, but it will, we think, soften their hearts, and be a means under God of inducing them to seek the salvation of their souls.

It will, we also think, incite in all Christians who read it, higher and holier aspirations to be conformed more and more to their great pattern and Teacher.

INTERPRETATION OF MATT. 10.9.

"*Provide neither gold, nor silver, nor brass in your purses.*"

The inquiry arises, Why should they take purses at all, if they were to take no money in them? They took no purses, for in Luke 10.4, this was prohibited.

The Jews frequently used their girdle, which all wore as a necessary part of dress, for carrying money and other small articles. The girdle is spoken of in this place, as also in Mark 6.8. This is evident from the original, which is ζωνην, which always means a belt or girdle. The original for purse is βαλαντιον, (Luke 10.4, 22.35,36.) The scrip (πηρα) was a bag, or wallet, for carrying provisions, (Mat. 10.10.) The bag which Judas carried, was γλωσσοκομον, a coffer.

Now the missionaries sent by Christ, must not only not take purses of money, but they must not even take a little in their belts. Their dependance on God, and the liberality of the people, must be absolute and unreserved.

MISCELLANEOUS.

PRAYER FOR THE CONVERSION OF THE WORLD.

The following communication, from a private member of the church, although it relates to a day which was past before the publication of our present number, contains such judicious and animating considerations to stimulate the church to its duty in regard to the heathen, that we have concluded to give it to our readers. And we heartily commend to their intelligent and devout consideration the inquiry, Whether they have done as much as they could and ought to have done, towards helping on the great work of Christ—the subjugation of the rebellious world to his sceptre? We hope this new correspondent will continue his favors: and that others will furnish thoughts on the same subject.

To the Editor of the Christian Magazine.

It must certainly be gratifying to every friend of Zion to see the resolution adopted at the last meeting of our Synod, respecting the observance of the first Monday in January as "a day of fasting and prayer for the conversion of the world." It is a sublime and animating spectacle, to see the followers of Jesus in all parts of the world, by common consent, forgetting for a moment their own interests and wants and uniting in sending up the petition "thy kingdom come."

The conversion of the world is undoubtedly to be brought about through the instrumentality of Christians. They are soldiers, who, having enlisted under the banners of the Prince of Peace, are in duty bound to obey his last command—"Go ye into all the world, and preach the gospel to every creature." To whom, we would ask, is this command addressed? Is it only to the gospel minister? or is it not rather to every individual who hopes for salvation through the blood of Jesus? For "how shall they preach except they be sent?" It is now more than eighteen hundred years since the "glad tidings" of the gospel were communicated to our sinful world. As yet, only a small portion of its inhabitants have been cheered by the Christian's hope, or have even heard the thrilling story of a Saviour's love. And is it not owing to the culpable inactivity of Christians, that the banners of the cross have not long since been unfurled upon every continent and island of our globe—that the people of every nation and language and tribe have not heard, in their own tongue, the wonderful works of God? Had all who have professed the religion of Jesus, made it their aim to live to him and not to themselves—had they consecrated to his service their fortunes and their lives, Christianity would not so long have been driven from the spot of its origin. The altars of the false gods would not so long

have smoked with human victims. Peace on earth, good will to man, would long since have been proclaimed to every nation.

But Christians are now beginning, in some measure, to feel the obligations they are under to the heathen world. They are setting apart seasons, when, from all parts of Christendom, united prayer may ascend for the spread of the gospel. The heralds of the cross are beginning to be welcomed in every land. A spirit of inquiry has gone forth among the nations. A distrust of false religions is beginning universally to prevail. The attention of Christians throughout the world is turned to those who are sitting in the region and shadow of death. And the Lord has done it: this is not the work of man. Do we enjoy the gospel in its simplest and purest form—have we, from our infancy, been educated in the belief of its great and fundamental doctrines; and shall we not make every exertion to send to other lands the benefits of this rich boon, which we prize so highly? "Freely ye have received, freely give." Shall we remain inactive, while Christians of other denominations are planting the standard of the cross upon heathen ground? Why should not our sons and daughters rather stand in the fore-front of the battle? Why should not we share in the victory which truth must inevitably obtain over error? The structure of Mohammedan delusion and pagan idolatry must and will be demolished, whether we engage in the combat or remain idle spectators of the struggle.

Shall it be said that we have not the means to aid in sending the gospel to other lands? It may indeed be true that we have neither the wealth nor the numbers of some other portions of the Lord's heritage. But let us remember the widow's mite. And it is not true that Providence has left us so destitute that we can do nothing for the spread of the gospel: on the contrary, plenty reigns throughout our borders. And there is no danger that we shall be impoverished in giving to a cause like this. It is the cause of God. And "there is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty."

Already more than six hundred missionaries have been sent into heathen lands. Fifty thousand pagans have been converted to the religion of Jesus. Three hundred and fifty thousand children are under the influence of christian instruction. Four millions of adults have, to a greater or less extent, heard of the way of salvation. Ten million copies of the Bible, or parts of the Bible, have been distributed in one hundred and sixty different languages. And what have we done as yet towards hastening on the time when Jesus shall reign over the nations of the earth? May it not be said unto us, "Why stand ye here all the day idle?" If we remain longer inactive in this great contest between light and darkness, shall we not have reason to fear that God will say of us, "Curse ye Meroz, curse ye bitterly the inhabitants thereof because they come not up to the help of the Lord, to the help of the Lord against the mighty?" The reason why our people have as yet done comparatively nothing for the spread of the gospel, is, because they are in a great measure ignorant of the wants and woes of a perishing world. Our contribu-

tions have never been asked for. We have never been called upon, as a body, to engage in this work. We have been but rarely reminded that—

"From Greenland's icy mountains,
From India's coral strand;
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call *us* to deliver
Their land from error's chain."

It is gratifying to learn from one of your late numbers, that it is the intention of a certain individual to propose some plan for our engaging in this enterprise. With him, I believe "that the minds of many of our members have been much concerned about our inaction." They have felt that they can have no heart to pray for the conversion of the heathen, while they are not giving a farthing to send them the gospel. Yours, T. N. E.

For the Christian Magazine.

WARNING TO SINNERS.

Heedless in folly, thinking ye do well
To drown all thought, ye step the path to hell.
God does not, as of old, stretch forth his hand,
And judgment visible lay waste the land.
No more his anger vindicates his law,
And strikes transgressors with immediate awe:
No more ye hear the angel's trumpet sound,
See Sinai's top with clouds and darkness crowned;
And lightnings fiercely revel in the gloom,
As if to crush creation in her tomb.
But dream not, that his hand forbears to strike,
Because he looks on sin with less dislike;
As if the law pronounced on Sinai's hill
Were fluctuating as the human will—
Were now less rigid in its just demands,
Or came imperfect from its Author's hands.
No! vengeance tarries now; for mercy pleads,
And woos you to abstain from evil deeds.
But if you stop your ears and pull away
The shoulder, vengeance will not long delay.
Rapidly down the stream of life you steer,
And death already points for you his spear.
Then, then the day shall come—the awful day,
When earth, and heaven, and all shall melt away;
Then shall that justice, that has slumbered long,
Arise in wrath and render right for wrong;
Then shall the time profaned by sin, and lost
In folly, haunt your memory like a ghost;—
The mercy spurned, shall live in the mind's eye,
In mockery of the throes that never die.

While God is jealous of his darling name,
"The Holy One," and ever is the same,
Mock ye your God, and scorn his offers now
With sneering lip, and heaven-defying brow:
But know the day is nearing, when he too,
In awful recompense, shall laugh at you.
Rejoice, and like the insect dance away
The sunshine moments of life's youthful day;
Deny not to your heart its headlong will;
Rush after pleasure—glorious pleasure still;
And toil to banish from the guilty mind
The reckoning with your Maker yet behind.
Ah! can an heir-apparent of the tomb,
Of heaven, or hell, for his eternal doom,
Idle away the moments that suspend
Joys without measure, woes that work no end?
Oh! 'tis such folly, as an angel's mind
Had doubted of, till seen in base mankind.

White Lake, Dec. 9, 1883. M.

The following Lines in blank verse, were composed by the late Rev. J. V. S. Lansing, Bloomingburgh, for a young Lady's Album:

Dear ———, the task, thou hast assigned,
I cheerfully perform. And since to choose
What theme I please, thy kindness doth permit—
Be mine the loved employment, to present
The Saviour's charms upon thy youthful heart.
When, in Gethsemane, great drops of blood,
As sweat, rushed forth, and redden'd every pore,
Did Jesus groan? And groaned he thus for thee?
What was the import of these groans—those sighs
Heav'd from his blessed bosom, when the frowns
Of heaven's eternal justice did extort
The cry, whose sound e'en now demands a tear?
"My God, my God, why hast thou me forsaken?"
The Import? Oh! to learn it is to know
The path indulgent Heaven hath ordained
To the sweet fields of bliss,—the only path.
In this great work—redemption's wondrous plan—
We see the glories of the Godhead shine.
Jesus! God-man, how wonderful the view
Of majesty divine—eternal love—
Sweet mercy—and compassion infinite—
Displayed in thy dear cross! No more, my soul,
Earth's tasteless joys lie grovelling among.
Oh! let, of sins forgiven, a sense—a view
Of heaven in prospect, as for thee reserved;
Oh! let the boon thy Saviour doth bestow
In giving thee to feast upon his charms;—
Let these, and whate'er else the utmost stretch
Of sanctified desire can comprehend,
Thy sacred sensibilities so touch,
That all I have, and am, and e'er may be,
My blessed Saviour ever may be all for thee.

DEATH'S DOINGS.

"Veni, vidi, vici"—in these three words, Cæsar elegantly announced the rapidity of his conquests: I came, I saw, I conquered. A hero of our own caught the spirit of the Roman's style, as he had also displayed an equal valor, when he wrote, "We have met the enemy, and they are ours." But there is one who has laid Cæsar and Perry low; and both in a shorter time than they spent in achieving, or even in announcing their victories. Death's triumphs are often attained in a moment—a moment not preceded by severe conflict or protracted siege.

There was a youth, whose fulness of health and spirits led him to scenes of gayety and dissipation: he sat one night, drinking and swearing, at the card table: at a late hour he rose to retire—he went—he fell down dead—he went—let the judgment day tell where.

A gay, licentious woman stood at her mirror, adorning and admiring her own person: a dimness obstructed her vision—she was struck with the pestilence, and in a short hour was taken away in the dead-cart, to be the food of worms.

A statesman, honored in the hearts and elevated by the suffrages of his countrymen, sat at his desk, pondering for his country's weal; and even as his pen was in his hand, and the document of state was growing under its movements, guided by a mind that had few equals, he sunk, without premonition or pain, into the arms of death.

I saw an aged sinner: I besought him, in Christ's stead, to be reconciled to God. He said he intended, in the ensuing spring, to begin regularly to go to church. I told him that, at his age, he could not look for many seasons. 'He thought differently—he might live many years, and he would begin, next spring, to attend a place of worship.' He did so—he frequented the places where the bottle was worshipped: and in the expected spring, his horses, one night, came foaming to his gate—their owner was found on the road, a bruised and breathless corse.

A laborer, his head reeling with the fumes of intoxicating drink, ascends a ladder—he is seen staggering, under his burden, on the scaffold of giddy height—he grasps at a projecting beam, but grasps in vain—from the lofty battlement he falls, to rise no more.

The man of God stood up before his flock, to preach to them the everlasting gospel: time and eternity he portrayed, and spake of death and judgment. The tremulous accents of tenderness and

anxiety became more tremulous—he faltered—he fainted, and, even in the sacred desk, he yielded up his spirit into the hands of God.

Such sudden summonses to the bar of God, from which no rank, no age, no condition is exempt, powerfully impress upon the reflecting mind our Saviour's admonition—"Be ye also ready."

SCRAPS.

A few good arguments, on any subject, are as powerful as many—forty horses cannot draw a coach faster than four.

Between the hesitating and irregular mode of one man's conduct, and the decided and persevering mode of another's, there is a difference like that which exists between the excursive, aimless flight of a butterfly and the business-like movements of the bee.

"A good name is better than precious ointment:" too much care cannot be taken for its preservation. A person, against whose reputation prejudicial rumors, whether slanderous or true, have got into circulation, has need to be peculiarly circumspect in his deportment: all eyes are on the sun when it is reported that spots have been seen upon his disk.

Christians should bear contempt as coals do the wind—the more they are blown upon, the brighter they should glow.

Christians should contend with temptation, as fire with ice—if they keep it at a distance, they will be safe from its power, but if they close with it, the contact will extinguish their fervor and zeal.

Persons of a proud but paltry spirit cannot bear reproof, even from the word of God: if a preacher, without designing to hold up individuals to shame, expose to themselves their faults, their tender sensibilities are wounded, their noble hearts are hurt. Should one of these exquisites come to me with his complaints, I would say to him, 'You mistake, sir; I never single out individuals, to preach at them. No, sir; this is your case—your faults are so large and numerous, that, in preaching the word of God, I have hit you, without taking special aim: you must either correct your faults, or keep out of the way of gospel preaching: I now preach to you personally, but never from the pulpit: the Spirit of God and your own conscience are the preachers who have offended you.'

Persons who have "itching ears," and who, therefore, "heap to themselves teachers," are likely, now-a-days, to have their ears scratched to their satisfaction by the infinitely various and irrecon-

cilably opposite sentiments that are circulating in the churches. The process that wounds to the quick the hearts of God's people, only tickles theirs.

False teachers are found in *heaps*, while the laborers in the Lord's vineyard are few.

From open and avowed enemies the Christian church is safe, but her purity and power are endangered by internal foes—by traitors. Troy stood a ten-years' siege, but fell, at last, the victim of deceit: fraud effected what force had tried in vain.

INTELLIGENCE.

MISSIONS OF THE AMERICAN BOARD.

The twenty-fourth Annual Report of this society, which includes a view of its affairs down to September last, exhibits a full view of its history, present condition and prospects. The following summary is all that our space allows us to insert in the present number.

The Board has now under its care twenty-four missions and fifty-six stations; connected with which are eighty-five ordained missionaries, (four of whom are regularly educated physicians, and six others have prosecuted medical studies to such an extent as to render them highly useful in that capacity,) six physicians not ordained, six printers, twenty teachers and catechists, twelve farmers and mechanics, and one hundred and thirty-seven married and unmarried female assistants; making a total of *two hundred and sixty-six* missionaries and assistant missionaries sent from this country, forty-eight of whom have entered the service during the past year. Four native preachers and fifty other native assistants, employed principally as teachers, are also laboring at the several missions. The number of converts received to the thirty-nine churches under the care of the missionaries of the Board among the heathen, since their organization, is about two thousand and three hundred, and the present number is about one thousand nine hundred and forty. At the schools established among the heathen, through the agency of persons sent forth by the Board, and taught by them, or by persons to a greater or less extent under their superintendence and direction, not less than seventy-five thousand pupils have been instructed since their commencement, and about fifty-six thousand are now in a course of instruction. Connected with the missions are five printing establishments, including nine presses, at which and other presses employed by the Board, not less than sixty-six millions of pages have been printed, in sixteen differ-

ent languages, exclusive of the English. During the past year missionaries have embarked from this country to commence three new missions—in Persia, the Eastern Archipelago, and in Patagonia; and another missionary is on the eve of embarking to commence a mission on the western coast of Africa. Six new stations have been occupied during the year, in connexion with missions heretofore established. Other new missions are contemplated in Africa and among the aborigines of this country, which, if Providence permit, will be commenced during the ensuing year.

The Board proposes to enlarge their operations considerably during the present year, and supports the proposition by the most reasonable and benevolent considerations. We extract the following from the document which announces the intention.

The Committee feel some embarrassment in asking, from year to year, not the largest but the smallest number of missionaries demanded in the fields already occupied by the missions of the Board, and in the new fields which Providence is opening before them and inviting them to enter. But necessity is laid upon them to make their plans accord, in some measure, with the supply of missionaries which it seems possible to obtain. They purpose, therefore, with the leave of Providence, and depending on divine assistance, to send forth missionaries, during the year 1834, as follows, provided suitable men can be obtained, viz: To Western Africa, 3; to Eastern Africa, including a physician, 5; to the island of Cyprus, 2; to Asia Minor, 5; to Syria, 4; to the Nestorians of Persia, a physician, 1; to the Mohammedans of Turkey, 1; to the Mohammedans of Persia, 1; as explorers in Persia and the countries beyond, 4; to the Bombay mission, 5; to Siam, a physician, 1; to Southeastern Asia and the Indian Archipelago, 10. To the Ojibwas, 3; to the Saux, Winnebagoes, and Sioux, 6; to the tribes west of the State of Missouri and the Territory of Arkansas, towards and beyond the Rocky mountains, 6; to the Choctaws and Creeks, 4; to the Osages, 2; to the Senecas, 1. Total, 64.

Besides these, the Board would gladly send fifteen or twenty pious and competent teachers to different fields, especially among the Indians of this continent.

It is proposed, also, to enlarge and perfect the means in the several missions, of translating, printing, and distributing religious publications, that the Bible and Tract societies may not be impeded in their work. Two or three additional seminaries are required for educating native teachers, catechists, and preachers; and the advantages of common education need to be extended in all the missions.

Such is the simple statement, which is submitted to the numerous patrons of the Board throughout the country, in the full confidence that the means will be afforded both for sustaining and enlarging the missions under the care of the Board. With special earnestness, however, would the Committee entreat the prayers of their fathers and brethren in the churches, that wisdom and every other needed grace may be imparted to all the agents in this momentous work, and

that the Holy Spirit may visit the several missions with abundant showers of his saving influences.

NEW THEOLOGICAL SEMINARY IN CONNECTICUT.

We hail the establishment of this institution with much pleasure. hoping it will not only operate as a check to the spread of the Pelagian heresy from New-Haven, but also be a means of bringing back the erring pastors and churches of Connecticut and New-England to their ancient orthodoxy. At least, we think it will have the effect of drawing the lines of demarkation, between truth and error, and that is always a good step towards the victory of truth. The following articles extracted from the creed avowed by the founders of the institution, will show how happily it stands opposed to the sentiments of Dr. Taylor, which have spread rapidly in New-England and elsewhere for a few years past.

"9. That Adam, the federal head and representative of the human race, was placed in probation; that he disobeyed the divine command. fell from holiness, and involved himself and all his posterity in depravity and ruin. And that, from the commencement of existence. every man is personally depraved, destitute of holiness, unlike and opposed to God, and that, previously to his renewal by the Holy Spirit, all his moral actions are adverse to the character and glory of God; and that, having the carnal mind, which is enmity against God. he is justly exposed to all the miseries of this life, and to eternal damnation.

"10. That sin consists in the moral corruption of the heart, the perverseness of the will, and actual transgression of the divine law."

"12. That the only Redeemer of the elect is the Lord Jesus Christ. who being God, became man, and continues to be both God and man. in two distinct natures and one person for ever.

"13. That except a man be born again, he cannot see the kingdom of God; that repentance, faith, and holiness are the personal requisites of salvation in the gospel scheme; that the righteousness of Christ is the only ground of the sinner's justification; that this righteousness is received by faith, and that this faith is the gift of God; so that our salvation is wholly of grace; that no means whatever can change the heart of a sinner and make it holy; that regeneration and sanctification are the effects of the creating and renewing agency of the Holy Spirit; and that supreme love to God constitutes the essential difference between saints and sinners."

"18. That a Christian Church ought to admit no person to its holy communion, before he has time to exhibit, by his fruits, credible evidence of his piety."

The Rev. Dr. Tyler, of Portland, (Maine,) was chosen President of the Institute, and the location determined on was East Windsor.

ASSOCIATE REFORMED SYNOD OF THE WEST.

To the Editor of the Christian Magazine:

According to the appointment given me by Synod, I attended the late meeting of the Associate Reformed Synod of the West, in Pittsburg, Pennsylvania. The feelings of that Synod towards her sister in New-York, may be known from the following remarks and extracts:

"Whereas, it is understood that the Rev. Henry Connelly is present, in the character of a representative of the Associate Reformed Synod of New-York—

"*Resolved*, That this Synod have heard with much satisfaction of the appointment given to Mr. Connelly, and that he be cordially welcomed as the representative of our sister Synod."

These were adopted unanimously. Immediately after the passage of the above, I presented the following propositions, accompanied with some remarks of respect and gratitude for the welcome reception:

"The Associate Reformed Synod of New-York will gladly enter into any arrangement with this Synod, which shall appear best calculated to unite the strength of both Synods in missionary operations, and bring into one their two seminaries.

"The Associate Reformed Synod of New-York will most respectfully decline, for the present, the re-organization of a General Synod, because she believes herself to be the only remnant of the Associate Reformed Church in which is to be found the identity of the original body; that she never separated from the General Synod, and that she has, in common with her sister synods of the West and South, maintained the doctrines and the practice that have always distinguished the Associate Reformed Church from every other department in the church militant."

These propositions, and a copy of the resolutions of the New-York Synod respecting the representative correspondence, were referred to the committee of correspondence, and afterwards transferred to the committee of overtures, by whom the following were reported, and, unanimously, adopted, and the blank filled in the second with the name of James L. Dinwiddie:—

"The committee of overtures, report, on the proposal from the Associate Reformed Synod of New-York for a correspondence by official delegation—That this Synod has always been forward to correspond with the two sister synods of the Associate Reformed Church by letter, and in their correspondence have always recognized the identity of the Associate Reformed Church; that the three synods were not representatives of denominations of Christians of distinct organization, but judicatories of the same church, though independent and co-ordinate: and, therefore, have repeatedly invited them to concur with this Synod, to resume the meetings of General Synod.

"Your committee, therefore, feel persuaded that Synod will enter, with pleasure, into the proposed arrangement for a correspondence, by regular official delegation, and offer for adoption the following regulation:

"*Resolved*, That the following be established as a standing order of this Synod, viz. 'That Synod shall, at each meeting, appoint one

delegate to attend the Associate Reformed Synod of New-York.'—And your committee further offer the following resolution:

"*Resolved*, That —— —— be, and hereby is appointed a delegate to represent this Synod in the Synod of New-York, at its next meeting."

The propositions submitted by the representative from the Synod of New-York, were called up at a future sitting, and the following resolutions were adopted.

"*Resolved*, That this Synod views with lively interest the laudable zeal of her sister church, the Synod of New-York, for spreading the gospel, and is willing to devise means of co-operation.

"*Resolved*, That this Synod will take under consideration the propriety of uniting the seminaries of the two synods, in order to their mutual benefit."

To the second proposition a verbal reply was given by Synod, which, it is presumed, will meet the entire approbation of the New-York Synod, and which shall, 'if the Lord will,' be communicated at the next stated meeting.

The Rev. J. L. Dinwiddie, the delegate elect, stood high as a candidate for the professorship in the Seminary of the Synod of the West, three years ago; and has been, for a number of years, a very useful and the most acceptable preacher of the gospel in Mercer, Pa.

The Lord seems to smile upon our Associate Reformed Zion.—There are now in her service 90 preachers of the word, settled and unsettled: 29 in the Synod of New-York, 46 in the Synod of the West, and about 16 in the Synod of the South. The Associate Reformed Presbytery of New-York, during the past year, without any apparent relinquishment of truth or godly practice, has more than doubled her number of pastors. The Monongahela Presbytery (W. Synod) has under its care 22 vacancies. In the same presbytery, during the last two years, six churches were built, and the same number are now either under contract or being built. So numerous are the vacancies, and so rapidly increasing, in the Synod of the West, that, according to the opinion of one of the principal members, if fifty preachers should be added to that Synod during the coming year, there would be abundant room and labor for them all.

The students connected with the Associate Reformed Seminary in Pittsburgh, are twenty-three in number. At present there are four attending our infant Seminary in Newburgh.

Other evidences might be given of the Lord's presence and gracious doings in the Associate Reformed Synod of New-York; in the Associate Reformed Synod of the West, and in the Associate Reformed Synod of the South. "The Lord hath done great things for us, whereof we are glad." The Lord hath done great things for other departments of his Zion also, and he will do more, for "his dominion is an everlasting dominion, and his kingdom is from generation to generation."

"God shall us bless; men shall him fear,
Unto earth's utmost end."

Bloomingburgh, Dec. 30, 1833. H. Connelly.

THE

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RELIGIOUS COMMUNICATIONS.

For the Christian Magazine.

OBSERVATIONS ON MICAH 6.8.

There is a prevailing disposition among mankind to substitute external rites and forms in the place of vital religion. This disposition has manifested itself in all ages, and among all nations. For much the greater part of the time that has passed, but little more of religion was to be found in the world than the show and the ceremonial. Even in our more enlightened age, under the clearest dispensation of the gospel, and the most abundant means of instruction, there are multitudes, of every name and denomination, who sacrifice the substance to the shadow, and who satisfy themselves with a form of godliness, without its power or influence on the heart.

The necessity of religion, in some kind or form, seems to be established by the common sense of mankind. The person who acknowledges the existence of a God—and no one can doubt it, who contemplates the mechanism of the world and the structure of his own system; the person who believes that he is an accountable creature, cannot possibly avoid moments of deep solicitude about the relation which he sustains to his Creator and Judge. Who, that ever suffers himself to reflect or to reason, can avoid the inquiry, Wherewith shall I come before the Lord, or bow myself before the High God? Who that is conscious of guilt—a truth which every man's conscience tells him in a voice not to be silenced—who that ever scrutinizes his conduct, can refrain from asking, How shall man be just with God? To still the tumults, and to satisfy the misgivings of conscience, recourse must be had to something under the name of religion. But how mournfully have mankind deceived themselves, both when left to the guidance of their own reason, and when favored with a revelation from heaven! Costly sacrifices have been cheerfully given—grievous penances have been patiently endured—and even the feelings of humanity have been outraged, to propitiate the favor of heaven, provided the lusts and corruptions of the heart could be indulged without restraint. But what mind of serious reflection could be satisfied with such observances as a recommendation to the divine favor? Shall I come before him with burnt offerings and calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for

so prone to place their dependance. And what doth the Lord require of thee? Nothing as a price of redemption; for man can give nothing in this respect. He requires nothing on the ground of merit: but every thing as the fruits and evidences of grace, and as the overflowings of love and gratitude. What doth the Lord require of *thee*, but to do justly, to love mercy, and to walk humbly with thy God?

The entire freeness of divine grace in the salvation of sinners, does not relax any of the claims of the moral law, nor weaken the obligations of the creature to the authority of the Creator. "Christ is not the minister of sin." His vicarious death for the redemption of transgressors, gives no license to continue in sin, or to omit any commanded duty. On the contrary, our obligations are immeasurably strengthened by the provisions of the covenant of grace, by which we are delivered from the law as a covenant of works; and while we disclaim all dependance on works of righteousness which we have done, "the love of Christ constraineth us—to live no longer to ourselves, but to him that died for us," and redeemed our souls from eternal death. Unless we are thus constrained by divine love; unless we follow after righteousness and true holiness; unless Christ be formed in our hearts, and we be renewed in the spirit of our minds to a conformity to his image;—our professions of dependance on his righteousness and grace are a mere pretence, and a fatal delusion. "For as the body without the spirit is dead, so faith without works is dead also."

The duties required in this passage, when united in the same person, form the most perfect evidence of the christian character. The testimony of either, taken separately, would be unsatisfactory. The entire want of any one of them is proof positive that the others are a counterfeit, at least that they do not spring from christian principle. There may be the practice of common justice and uprightness, where there is scarcely an emotion of piety, and no christian humility: there may be outward acts of benevolence and charity flowing from the feelings of nature, and highly beneficial to others, without either justice to man or humble walking with God; and there may be a plausible appearance of humility and lowliness of mind, assumed as a cloak of covetousness and of every evil work: and the pretext may be so artfully worn as to deceive others, and almost to deceive the person himself. But when these are all combined together, they tend to prove each other genuine; and if any one of them clearly arises from a holy principle in the heart, it incontrovertibly proves that they are all christian virtues—that they lay claim to a higher origin than the principles of nature, and establish the christian character upon a firm and immoveable foundation.

The first thing which God requires of us as an evidence of true religion, is, to do justly. This is usually considered the lowest in the scale, perhaps incorrectly; at all events, the want of it infallibly decides the character. We need inquire no farther, if we find a man radically dishonest. The seal of reprobation is legibly marked upon his forehead. To do justly, in a more enlarged acceptation of the term, may comprehend all that is required in the second table of the

moral law, the sum of which is to love our neighbor as ourselves. Every violation of any of these commandments is an act of injustice, either to ourselves or to others. But the expression more usually refers to our dealings with others respecting worldly property. The duty of uprightness and integrity is so essential to the welfare of civil society, that it is accounted the ground-work of the social compact —the very cement of the body politic. It was often explained and inculcated by heathen philosophers as one of the cardinal virtues: their standard of integrity was raised to a very high pitch—and such was the sense of justice expressed by some of them, that Christians would do well to listen and learn from them. Some one of them, I forget who, describes an honest man nearly in the following manner: "Not one who has never defrauded another; nor one who never felt an inclination to defraud another; but one who resolutely resists every temptation to defraud another, when opportunities present themselves without the possibility of being detected and frustrated." Would not many professing Christians be found wanting, if weighed in the balance of this heathen moralist? But let us not confine our attention to rules of morals, inculcated by human wisdom. We have a more sure word of prophecy. The scriptures furnish much plainer rules and stronger motives for uprightness and integrity, than were ever devised by the wisdom of man. "Whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets." What motive so powerful can be offered to enforce integrity and to deter from fraud and dishonesty, as that principle of true religion which aspires to treasures laid up in heaven; "to an inheritance incorruptible, undefiled, and that fadeth not away;" which looks down with holy indifference upon all worldly acquisitions, and accounts the riches of earth as dross? The living Christian, animated by the hopes of heaven and its treasures, will surely disdain to employ any unfair means to procure those worthless baubles, which vanish at the touch—to accumulate that sordid wealth, which cannot allay one pang of the soul, which may soon take wings and fly away as an eagle towards heaven, or from which he may in a moment be separated for ever. And this will be his estimate of all worldly riches, when living up to his character and his hopes.—But is this the predominant principle in all professing Christians? How many, if judged by this criterion, would be found wanting?

The real Christian cannot be guilty of radical, wilful, deliberate dishonesty. Where this reigns uncontrolled, it excludes from all part in the kingdom of heaven. But Christians are very imperfect in this life. Intermingling with a world that lieth in wickedness, even when striving to counteract its influence upon themselves, and to send back upon it a salutary and purifying influence, they often imbibe something of its spirit, and receive too much of its complexion. Be not conformed to this world, is the divine mandate. But we fear it is mournfully overlooked by the great body of professing Christians, in their secular dealings. We do apprehend that the imperfection of christian character appears in nothing so glaring, in the present age, as in the prevailing standard of moral honesty. Multitudes, who are

sober and temperate, punctual in their attendance upon religious duties, both public and private, careful to abstain from those vain and sinful amusements which characterize the men of the world, are nevertheless so little scrupulous in their private dealings, and descend to such mean and pitiful devices to gain an advantage in a bargain or contract, that they are often less trusted than professed infidels. To contract debts without any *rational* prospect of repaying them; to neglect to make payment of a debt at the time stipulated, when the delay may be a serious inconvenience to the creditor; and to bestow in charity what is requisite for the payment of lawful debts, and thus leave them unpaid—all these are obvious violations of moral honesty: and yet it is but too well known that they are exceedingly prevalent among professors of religion. Now, we do sincerely believe, that no defect or blemish in the example of Christians contributes so much to prejudice religion in the eyes of the world, as the appearance of unfairness in their dealings. The fact that the enemies of religion watch for our halting, and with malignant pleasure magnify and blaze abroad the faults of its professors, should awaken Christians to redoubled caution in their conduct, and excite them to cultivate, habitually, that stern, unbending integrity, which will bid defiance to the slanders of an ungodly world.

[*To be continued.*]

The following doctrinal Essay, the excellence of which the friends of the Bible will be ready to acknowledge, was written by our late lamented brother, the Rev. J. V. S. Lansing. He had a well cultivated mind, and very discriminating perceptions of the truths of the Bible; and no one could lament the state of things which he alludes to, in the close of the Essay, with a more pious sorrow than he did. He had seen much of it, and he had *felt* much of it; and the uneasiness which he betrayed, while contemplating and speaking of that state of things, caused from his brethren, prior to his uniting with the Associate Reformed church, many a reproach. But he is now raised above reproach, and above sorrow. The melancholy contemplation of the church militant is exchanged for the vision of the glories of the church triumphant. Oh! that we who remain had his zeal for the truth and holiness of the gospel, and his devotion to its interests!

PIETY, FOUNDED ON THE BELIEF OF TRUTH.

By piety, is to be understood the obedience of faith. It implies a state of mind corresponding with the principles of the gospel; and embraces the employment of our faculties in the service of the Lord Jesus Christ. The whole of piety is summed up in the conclusion

of the wise man—"Fear God, and keep His commandments." To bring men to the practice of it, was one of the objects of our Redeemer, "who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2.14. The filial fear of God, connected as it is with a sense of the divine purity and majesty, while it operates as the main-spring of all acceptable obedience, operates in view of the astonishing love of God in the gift of a Saviour. And, therefore, in the christian character, the perception of this gift forms a necessary and most important ingredient: without it, faith, whereby we are saved, can have no existence. The fear of God, the keeping of his commandments, and the exercise of faith, are so essentially connected with one another, that each of these terms is used indiscriminately, as expressive of the whole of the christian character. To trace the connexion, therefore, which exists between genuine piety and the perception of truth, it will be sufficient to consider the nature and exercise of saving faith.

Our inquiry then is, What are those truths, or doctrines, the belief of which necessarily accompanies the existence of saving faith?—Saving faith is that exercise of mind whereby we believe the testimony of God concerning his Son, as the Saviour of sinners. It implies a discovery of the mercy of God in Christ, and a sincere and honest application to him to save us as lost sinners. It is manifest that, before such application will be made, the absolute necessity of it must be felt. No one thinks of applying for assistance as long as he perceives he can do without it. Much less will he seek foreign aid, in a matter in relation to which not even his own exertions appear to be required. Thus careless sinners, who see no danger in their situation, neither endeavor to help themselves, nor call in the help of another. But when convictions of sin take place; when heaven and hell are so presented to view, as to impress a sense of their tremendous importance; when it is believed that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men," (Rom. 1.18)—care becomes firmly seated upon the brow, and anxiety is marked upon every feature. Then is agitated the important question, "What must I do to be saved?" Acts 16.30. The serious inquirer, at this crisis, is in extreme danger of self-deception. Satan, in the garb of an angel of light, (2 Cor. 11.14,) will by no means be inactive. The enmity of the carnal mind, (Rom. 8.7;) its hatred of God, and opposition to the way of salvation by Christ; its natural blindness, whereby it is rendered incapable either of knowing or receiving the things of the Spirit, (1 Cor. 2.14;)—all these constitute so many huge obstacles. And, what renders the danger greater, these obstacles, being seated in the mind itself, and incorporated with all its exercises, are thus incapable of being perceived. And this is the reason why many, who have been much distressed on account of their sins, settling upon some false ground of comfort and hope, feel confident that they are believers in Christ, while they know not that they are wretched, and miserable, and poor, and blind, and naked; destitute of the pure gold of gracious exer-

cises, and of the white raiment of the Saviour's righteousness. Rev. 3.17,18. To describe the various refuges of lies to which men are driven by the power of conviction and the influence of fear, would be foreign to our purpose. We dismiss them, therefore, with this remark, that, however strong the confidence that may be felt, however ardent the devotions that may be paid, however exact a resemblance there may appear to exist to all that the Bible describes as belonging to a Christian; yet all these things may exist in a person in whom the workings of nature are mistaken for those of grace. The eyes of the understanding, not having been enlightened, the very light, which is supposed to exist, is darkness. Mat. 6.23. In all cases of this nature, there is one capital deficiency. Though in a measure convinced of sin and danger, the mind has not been impressed with a sense of its perishing need of the salvation of Christ. To produce such an impression, it is requisite there should be a perception, not only that sin has brought us under sentence of condemnation, but also that its punishment is imperiously required by the inflexibility of divine justice; it is requisite we should be convinced that sin so enters into the composition of all our principles of moral action, that we can do nothing acceptable to God; and, therefore, from a sense of our natural enmity to him, and opposition to all his commandments, we must be brought to a stand as to any hope of salvation, except what may arise from the possibility that God, unmoved by any thing but his own gracious purpose, may interpose in our behalf. To arrive at this conclusion is most painful. It amounts to signing our own death-warrant. It amounts to more. It is, in fact, the act itself of dying. It is the same to which the apostle refers—"When the commandment came, sin revived, and I died." Rom. 7.9. He perceived the spirituality of the commandment to be such, that there was no moral principle in his nature but what stood entirely in opposition to it. As he felt the hatred of his heart to those very things which were enjoined as being connected with the favor of God; nay, as the commandment had no other effect than to excite his corrupt nature against it, and thus became the occasion of a still greater departure from duty, he despaired of ever being able to obtain the divine favor; and so died. That an impression of this nature must be felt, is manifest, not only from the example of the Apostle, but also from other considerations. We are required to believe "the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son." 1 John 5.10,11.

Deliverance, therefore, when obtained, is obtained as a gift. Of course, it must be perceived that this gift might have been withheld, had such been the pleasure of the giver. Its reception must be attended by the consciousness that, in receiving it, we proceed, not upon the supposition of our obedience to the command to believe, or of any other exercise whatever, but merely upon the simple assertion of the giver, whereby he informs us that he does give it to us without money and without price. The truth is, the receiving it as given is the very act itself of believing. Our laying hold on eternal life

is not performed in view of our having believed in Christ, or of our having been enabled, though it be by grace, to do any thing else which is supposed to be connected, either by way of antecedent and consequent, or otherwise, with such reception of the gift; but it is performed by us as dead sinners, who hear the voice of the Son of God, and become awakened by it. John 5.25. Our hearing and awaking is the soul's repose. It is the exercise of faith, whereby we believe that God hath given us eternal life in his Son. And how, it may be asked, can such an exercise take place, without a previous operation of dying, and a perception of the truth that we are dead in trespasses and sins, (Eph. 2.1,) and that we lie wholly at the mercy of God, who may, or may not save us, as he sees fit? Arguments to this point might be multiplied; but, since we intend to confine our remarks to what arises from the exercise of saving faith, we content ourselves with what has been advanced.

The sinner, arriving in his own experience at the point at which we have been contemplating him, his ears being now unstopped to hear the voice of God presenting the gift of his Son, and his eyes opened to see the necessity and preciousness of that gift, advances with trembling steps, on the authority of the giver, and receives pardon, reconciliation, and the complete acceptance of his person as righteous before God. The nature of the gift, as being both free and ample, is especially perceived: free, as depending solely on the will of the giver, and not at all connected with the performance of any condition; since faith, which by many is supposed the condition, or at least the antecedent, is perceived to be itself a part of the gift; and ample, as extending to all that is requisite to make a dead sinner and a condemned sinner alive and happy, in time and for eternity, in a manner altogether consistent with the inflexibility of divine justice and the purity of divine holiness. A portion of the record, the denial of which is equivalent to making God a liar, is, that the eternal life given is in his Son. 1 John 5.10,11. Christ is viewed as the depository of this life. He is regarded, not as one who will save us from wrath, we know not how; but as one who, in his sufferings, hath borne our sins, and satisfied justice in our behalf, and by his obedience hath procured us a title to life eternal. As a sense of wrath was connected with the idea of God's inflexible justice; so now, a sense of mercy is connected with a view of the satisfaction of that justice by the sufferings of Christ. As all condemnation is completely removed, and ample provision is made to prevent its return, the Lord Jesus being our wisdom, righteousness, sanctification and redemption, a lively hope is conceived that we shall obtain an inheritance incorruptible and undefiled, and that fadeth not away. 1 Pet. 1.3,4. But let it not be supposed that we intend to assert that every individual, to whom it is given to believe in Christ, obtains the impressions of which we have been discoursing with the same degree of depth and clearness. They may vary in degree, from the dimness and obscurity of the almost extinguished twilight, to the clearness and certainty of noon-day brightness. But with all these variations in degree, they remain the very same in kind. The

very weakest believer obtains a perception of his helpless situation. He is brought to see his need of such a Saviour as Jesus is declared to be: and, in regard to his reception of Christ and his benefits, whatever doubts he may entertain as to the genuineness of his faith, he knows that his heart has been made to rejoice in the idea that, while he is a sinner, there is forgiveness with God through his Son. He knows that this joy has proceeded from the contemplation of the efficacy of the Saviour's work, in connexion with the impression that salvation is a gift absolutely free.

From all that has been advanced, the following consequences necessarily arise.

1. Every true Christian heartily believes that all his actions, which are of a moral nature, are naturally sinful; and that they proceed from depraved principles deeply seated in his nature. He believes that he possesses by nature no kind of ability, and that he is incapable of obtaining a desire, to obey the commandments of God, or to believe in Christ in a right manner, that he may be saved; but that he is, by nature as dead in regard to spiritual life, as a decaying corpse is in regard to natural life. He believes, however, that he is by no means, on this account, excusable for his sins; but that he is properly chargeable with their guilt, and richly deserves the threatened punishment.

2. Every true believer is acquainted with the nature of atonement, as a satisfaction to divine justice. He forms his expectations of heaven upon the truth, that Christ, being made a curse for him, hath redeemed him from the curse of the law. And, as the work of Christ in his behalf is the sole ground of his hope, therefore,

3. He finds it utterly inconsistent with the nature of his well-founded experience, to admit the position that the atonement was undertaken and accomplished for every individual of the human family—for those who shall eternally perish, as well as for those who shall be saved. While his views of divine justice will not allow him to believe that any shall be saved at the expense of that attribute, he is, at the same time, equally at a loss to perceive how a holy and a righteous God can show mercy to one and not to another, if for both of them alike the blood of atonement has been shed.

4. While by the work of Christ, which was performed without the Christian's design or co-operation, he finds himself accepted as righteous before God, and consequently entertains the hope of eternal felicity, he finds no difficulty in admitting the doctrine, so clearly taught by the apostle Paul, (Rom. 5.12–19)—that by the disobedience of Adam, in which he had no personal co-operation, he was as fully condemned to eternal misery, as if he had performed it in his own proper person.

5. Every true Christian is possessed of the rudiments of the doctrine of unconditional election. He has found himself to be by nature dead, a child of wrath even as others. From this sad state he obtained deliverance as a free gift, and, as to its nature, altogether unsought; and therefore he was ready to exclaim, 'Why am I made the recipient of this precious boon, while others, involved no deeper

in ruin, are left destitute?' With the consciousness of the fact that no qualifications, either obtained by his own efforts or wrought in him by the power of another, have procured him the blessing, he ascribes all the praise to Him who of his own will begot him by the work of truth, who will have mercy on whom he will have mercy, and hardeneth whom he will. Rom. 9.18.

6. No Christian can deny that the Saviour is truly man, and as truly God. A sense of wrath being felt—the desert of sin being perceived—it becomes clearly manifest, that no created being, who owes all his services for himself, can at all afford us the least effectual aid. We perceive that sin effectually closed the door against all friendly communication between us and our offended God. To open this door the punishment must be suffered by man. When we truly believe that Jesus Christ hath come in the flesh, this door at once flies open, and the rays of divinity become more or less distinctly visible. When Christ is beheld by faith, what a wonderful scene is presented! In his unutterable agonies, what a tremendous display of justice is seen! What tenderness of compassion, what purity of holiness, what condescension of majesty, are brightly impressed upon the cross of the crucified Jesus! Through the blessed medium of his doleful sufferings, the glories of his Godhead become apparent, and exert upon the soul a transforming efficacy. At that moment, when faith views a God-man crucified, we commence the enjoyment of our God.

7. As the whole business of our salvation is lodged in the hands of our great Advocate; as he graciously informs us that he came to do the will of his Father, to bestow eternal life on as many as are given him; in fine, since he has dropt the sweet words, that because he lives we shall live also, how can we admit even the possibility that Satan may again pluck us out of his almighty hand? By what he hath done, and hath promised to do, he has removed every obstacle in the way of our happiness. Our sins shall be remembered no more; condemnation can never return. No, we are kept by the power of God, through faith, unto salvation, and therein do greatly rejoice. Oh, blessed hope of everlasting life! Believing, we rejoice with joy unspeakable, and full of glory.

8. In the discovery we obtain of the cross of Christ, there is something so new as to create surprise. We perceive a wonderful simplicity in the way of salvation, a simplicity which can be comprehended by the weakest intellect—in the perception of which the simple become wise, and fools learn knowledge. It requires no depth of metaphysical ingenuity; but only that the eye of the mind, which, by nature, is closed by sin, should be opened by the power of the Holy Spirit. The affections, too, are perceived to move in a different channel. A crucified Christ, which before was regarded as an object of aversion, now becomes an object of the most delightful contemplation. He who was viewed as "a root out of a dry ground, having no form nor comeliness, and no beauty that he should be desired," is now beheld as the rose of Sharon and the lily of the valleys. "Old things are passed away; behold, all things are become

new." 2 Cor. 5.17. One thing we know, that whereas we were blind, now we see. John 9.25. In this wonderful change, so unexpectedly produced, the very weakest believer cannot fail to perceive the absolute necessity of being born again by the mighty energy of the divine Spirit.

Finally, An unreserved dedication to God of all the powers both of body and soul, for time and for eternity, is not the least among the wonderful effects which flow from the exercise of saving faith. The love of Christ, which is apparent in the whole of his sufferings, so operates upon the mind as to produce a kindred flame. The soul becomes captivated by a perception of his excellency. The beauty of holiness, as it is manifested in him, sweetly compels every faculty to a voluntary enlistment in the service of so good a Master; while a deep sense of gratitude strongly co-operates to produce the effect. And now are possessed the principles which necessarily lead to obedience, and lie at the foundation of all acceptable worship. We have learned to fear God as a son fears his father. We are anxious to please him, by diligently attending to all his commandments. For the love of Christ constraineth us that we should henceforth live, not unto ourselves, but unto him which died for us, and rose again; and we ardently desire to glorify God in our body, and in our spirit, which are God's. 2 Cor. 5.14,15.

If the views which have now been developed, are correct, it will appear in what light we are to regard the spirit which at present pervades the christian public. If piety is founded on the perception of truth, the denial of that truth necessarily implies the entire absence of piety. And if, in the absence of truth, true piety is supposed to exist, will not that truth be regarded as unnecessary? And is it not a fact, that, in the disposition, which prevails, to think favorably of every thing which bears the slightest resemblance to piety, *truth*, precious truth, which lies at the foundation of all genuine piety, for which we are commanded earnestly to contend, which constitutes the standard around which the great reformers rallied with triumphant success; is it not a fact, that truth is regarded of so little consequence, that even some of its genuine friends, with the alternative in view of being branded with the odious appellation of bigot, appear willing tamely to surrender it to the discretion of mere pretenders in religion, to be trampled under foot? Where is the spirit of Calvin and Luther? Ah, it lies dead in the midst of creeds and confessions; while those who have sworn to maintain them, are treacherously uniting in the celebration of its obsequies. Who is on the Lord's side? Ye friends of truth, awake to your danger! Arm you for the field! If ever you intend to be honestly engaged in the service of your Master, the period has arrived. The time has come, when men will not endure sound doctrine, but after their own lusts do they heap to themselves teachers, having itching ears. 2 Tim. 4.3. Be not therefore of their number: but come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor. 6.17,18.

For the Christian Magazine.

ON WHAT GROUND DID THE REFORMERS OF SCOTLAND, IN THE TIME OF CHARLES II., REFUSE ALLEGIANCE TO HIS MAJESTY?

There are so many declarations made on this subject at the present day, some affirming one thing and others another, that the minds of many of the godly have been unsettled, and their peace and comfort much interrupted. An humble inquiry, therefore, after the true ground on which the Reformers refused allegiance to the British crown, may not be unacceptable to some of your readers. Any remarks upon this topic would be entirely useless, were the simple facts of the case permitted to see the light, and were every man left to draw his own conclusions from those facts. But, is it not melancholy to reflect, that, whenever it will subserve the interests of a party, the most plain and explicit documents are so foully distorted, that the humble inquirer after truth is utterly confounded, and, in his researches, is left to grope his way through all the gloom of midnight. There are those, of different sects and opposite tenets, who affirm, in pompous language and swelling epithets, that they are the children of the Fathers, the descendants of the Scottish Reformers, while they brand all who dissent from their dogmas, as so many rebels and apostates—forgetting the rebuke which our Lord gave the proud boasters of his day for a similar practice.

The ground, on which the worthies of the Scottish Reformation refused to yield allegiance to the British crown, we repeat, has been grossly misrepresented. From false constructions put upon the plainest testimonies which they have left behind them, some have proceeded to bring railing accusations against their brethren—a procedure that has, in a great measure, dissolved the bonds of brotherly love, and cut the cords of christian fellowship, which should eminently characterise the disciples of the meek and lowly Redeemer. Not only the private and public circles of society, but even the sacred desk has resounded with loud declamation, and foul aspersions, heaped upon the followers of the Lamb, for the enormous offence of being good citizens and publicly worshipping God according to the dictates of their consciences. To justify themselves in their practice, these impugners of the brethren unblushingly appeal to the conduct of the Fathers of the Reformation in Scotland, in refusing submission to the government of the British throne; as though those eminent disciples of Jesus—those martyrs to the cause of the living God, stood on precisely the same ground and were actuated by the same fierce and restless spirit with themselves.

While our brethren confine themselves within the boundaries of God's word—while they are laboring to win souls to Christ—while they employ themselves in training a generation to praise and magnify the Lord;—we bid them God-speed; our hearts are with them: we earnestly pray, that the Lord of the harvest would bless them, as laborers in his vineyard, and make them eminently successful in his work. But when they grow weary of this employment, when they forsake the meek and gentle spirit of their Master, when they

substitute violent political harangues for the preaching of the gospel, and justify themselves by an appeal to the example of the Scottish fathers, some giving prominence to one part of that example and others to another part, and especially when they lay hold on the thunderbolts of heaven and seize the lightnings of the skies, when they "let slip the dogs of war" to hunt every man to the shades of eternal darkness, who will not swallow, without a twinge, all the crude and indigestible fare which they please to set before him; then we have to say to them, Brethren, we must stop: so long as ye follow Christ, we are happy to accompany you; but when ye forsake Christ, we must bid you farewell; for the doctrine of Christ and him crucified is infinitely more precious, than the questions and strifes of words which you present before us.

But, to return from this digression, to the inquiry before us: On what grounds did the Scottish Reformers refuse allegiance to king Charles II.? In answering this inquiry, we assert and maintain, that the prominent ground was, that he set up the claim of being the supreme Head of the church, within his dominions. We do not deny that his being a civil tyrant, a perjured man and a wicked prince, were matters of grievance to the godly throughout the land; but that which was paramount to every other consideration, and for which they refused him their allegiance, was, his claiming the supremacy over the visible church of Christ. This supremacy was established by law: it was asserted with all the solemnity of an act of parliament, which decreed, that "It was an inherent right in the crown, properly belonging to his majesty and his successors." To this claim, the servants of the Most High God could not yield their assent. They viewed it as an usurpation of the prerogatives of Jesus Christ, as casting him from his throne, and as trampling under foot all their dear bought privileges and all their sacred rites. They were willing to "render unto Cæsar the things that were Cæsar's"—to obey the king, in civil transactions, as loyal subjects; but they also contended that it was their imperious duty "to render unto God the things that are God's"—to maintain that Jesus Christ, and He alone, is the supreme head of his church, from whom all her laws and regulations were to issue. This was the point of difference between them and their sovereign: he claimed absolute supremacy over both church and state; they willingly yielded to his supremacy over the state, but reserved the supremacy over the church to their Master in heaven, to whom it belonged: They could not be persuaded to rob the Redeemer of his rights and transfer them to a worm of the dust, like themselves. This was the great bone of contention: it was this that opened those sluices, that drenched the hills and vallies of Scotland with human blood, that brought accumulated horrors upon the country, and sent forth mourning, lamentation and wo, throughout the land.

To establish this position is no difficult task, if we refer to the history of those times, to those documents still on record, which relate to the subject, and to those declarations of the martyrs themselves, both in their private and judicial capacity, which are handed down

to the present day. To these sources of information, we shall refer, to show that the ground on which the Scottish Reformers refused to yield allegiance to Charles II. was the claim he set up, to be head of the church.

The first argument we shall adduce, to maintain the above position, shall be drawn from the oath of allegiance, which was imposed upon all who took upon themselves any public trust, and upon all suspected persons, when arraigned before the privy council. It soon became the *Shibboleth* of the state, according to their pronunciation of which, men were acquitted or condemned. It was as follows:

"I, A. B. for testification of my faithful obedience to my most gracious and redoubted sovereign, Charles, king of Great Britain, France and Ireland, defender of the faith, do affirm, testify and declare, by this my solemn oath, that I acknowledge my said sovereign only supreme governor of this kingdom, over all persons, in all causes; and that no foreign Prince, power or state, nor person civil or ecclesiastical, hath any jurisdiction, power or superiority over the same; and therefore, I utterly renounce and forsake all foreign jurisdictions, powers and authorities, and shall at my utmost power, defend, assist and maintain his majesty's jurisdiction foresaid against all opposers, and never decline his majesty's power or jurisdiction, as I shall answer to God."

Concerning this oath and other things intimately connected with it, Mr. Brown, in his history of the Church of Scotland, holds the following language:

"The Parliament having met on the 21st of January, 1661, after a faithful sermon from Mr. Robert Douglass, would have chosen their after preachers for themselves, who, by their fulsome harangues, excited them to render his majesty absolute, and to establish some greater authority in the church to keep her ministers in order. Highly pleased with such stuff, the Parliament appointed a new oath of allegiance, acknowledging the King's supremacy over all persons, and in all causes—they appointed all persons in public offices to swear the oath of allegiance or supremacy, before mentioned, and subscribe the declaration asserting his majesty's prerogative. They enacted that it is high treason for any subject to rise or continue in arms without his authority, or to meet for determining any matters civil or ecclesiastical, except in the ordinary judgments. After the rise of the Parliament, Charles, instigated by Middleton and Sharp, and assured that the best part of the nation earnestly wished it, and that not so much as twenty of the resolutioners would oppose it, by a proclamation, founded on his newly established supremacy, established Episcopalian government. Sharp was made Archbishop of St. Andrews, and Fairfoul of Glasgow; under whom twelve others were made Bishops."

Now, every one, acquainted with the spirit of the times, with the character of this Parliament, and especially with the intolerant and aspiring ambition of Charles, must admit that the great, the all-absorbing object, he had in view, was absolute supremacy over both church and state. To attain this object, every exertion of his princely prerogative and every act of his servile parliament was made, either directly or indirectly, to tend: it was so dear to his royal heart, that no sacrifices were too great, no crimes too enormous to

be perpetrated, could he but encompass this object. To serve his end, a new oath of allegiance must be framed to test the loyalty of his subjects, although, in fact, it only proved a snare to entrap those who were opposed to his wicked designs.

In this oath was craftily inserted the clause—"I acknowledge my said sovereign only supreme governor of this kingdom, over all persons and in all causes." To this clause of the oath, many godly people objected, on the ground that it gave the king a supremacy over the church; and on this principle they refused to take it. But to obviate this objection, the "commissioner and chancellor declared again and again, in the face of parliament, that they intended not to give his majesty any *ecclesiastical*, but only a civil supreme power." But when ministers offered to take the oath in this sense, they were not allowed: such a sense would exclude the king's supremacy over the church; and this being the very point to be attained, they could not be permitted to take the oath in any sense that would involve this idea. Another proof that this clause embraced the supremacy of the king, is the fact, that when the members of parliament, the earls of Cassils and Melvin, together with the laird of Kilvory, demanded that the declarations of the commissioner and chancellor should be inserted in the records, as the standing interpretation of the clause, it was peremptorily refused. But why refuse to insert those declarations, if they were sincere? especially if those assertions contained the only and single interpretation of the clause? Not receiving the assurance that this oath excluded the supremacy of the king over the church, these three worthy members of parliament refused to take it: they refused, not because their king was a cruel tyrant, or a perjured man, but because he was claiming the prerogatives of the Redeemer, in claiming to be head over the church.*

There are other features of the oath, when taken in connexion with the spirit of innovations that prevailed in that age, which were considered equally objectionable. The swearer is made to say—"I renounce all foreign jurisdictions, and shall maintain his majesty's authority foresaid." The word "foreign," to say the least, is ambiguous. It is supposed to refer primarily to the jurisdiction of the pope: in this sense, the swearer was called upon to renounce his authority, and to this there was no objection. But there is nothing in the oath itself, to restrict it to this meaning. All church power and authority might equally be considered as "foreign;" and in this light it was afterwards viewed, both by the court and parliament; and, according to this interpretation, the swearer was called upon to renounce all the authority of Jesus Christ, deposited in the hands of his officers and ecclesiastical courts. And further, in swearing to maintain the jurisdiction of the king, he bound himself to maintain his supremacy over both church and state. All church power being thus lodged in the hands of the king, he might delegate this power to whom he pleased, no matter though he were called bishop or pope. With such views of the oath, the worthies of the Reformation could

* See Wodrow's History.

not conscientiously yield their allegiance to his majesty. They could not recognize him as head of the church. They could not give to him that special homage, which they had been taught, by the word of God, to believe, belonged solely to their Redeemer; and, therefore, rather than acknowledge the headship of the king over the church, they willingly suffered losses, privations, the spoiling of their goods, yea, and death itself, that they might witness a good confession for their Lord and Master, "enduring, in all their sufferings, as seeing him who is invisible." S.

[*To be continued.*]

REVIEWS AND CRITICISM.

REVIEW.

Occasional Discourses, including several never before published, by Francis Wayland, President of Brown University.

We may almost exclaim, with the godly Richard Baxter, "What people breathing on earth have had plainer instructions, or more forcible persuasions, or more constant admonitions, in season and out of season? Sermons, till we have been weary of them; and Sabbaths, till we have profaned them? Excellent books in such plenty, that we know not which to read?" We have formerly noticed the volume now before us, and spoken of it in terms of commendation. Much of it is, indeed, excellent; and there are few books that have issued from the press, during the last year, that the well-instructed Christian would read in preference to it. There is a vein of originality, which we have traced to the end of the volume, which, in some places, is extremely rich, and merits a more minute inspection, and a clearer description, than we shall be able to give it.

We had designed to present to our readers an analysis of several of the Discourses, but the limits of a periodical of no greater number of pages than ours, seems to forbid it. We can only, therefore, select a few passages which, we think, will give our readers a fair specimen of the work. We first copy from the Sermon on the Moral Efficacy of the Atonement:

"Again, (says our author,) the preaching of the gospel, or of pardon by the death of Christ, is the means which, above every other, God has always blessed for accomplishing the great end of the Christian ministry.

"It was so in the times of the apostles. You all know the success which attended their ministry. Thousands were converted by the preaching of a single sermon. Cities and provinces were made obedient to the faith, until, within a few years after the death of Christ, multitudes of converts filled every part of the Roman empire. And what was the distinguishing feature of their preaching? 'Repent,' said Peter, on the

day of Pentecost, 'and be baptized every one of you in the name of Jesus Christ, for the remission of sins; for the promise is to you and to your children, and to all that are afar off.' But let the Apostle to the Gentiles answer for the rest. 'We preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness; but to you who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.' Again, saith he, 'I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God; for I determined not to know any thing among you, save Jesus Christ and him crucified.' Paul was an erudite man. He was an eloquent man. He was a most acute and profound logician. Splendid opportunity for the exercise of all these talents might have been found, in enforcing the ethics of the gospel, and from them he might have brought many a convincing demonstration to bear on the consciences of the learned and accomplished citizens of Corinth. And more than this. The author of the Epistle to the Romans, was formed by nature to cope with the ablest of the heathen philosophers. In possession of the superior advantages for moral reasoning, which Christianity had conferred on him, there was not one of them whom, in the fair field of argument, he could not have met and vanquished. All this he could have done. But none of this did he do. The subject of his preaching was not even Jesus Christ in his meekness, or his wisdom, or his sublimity, or his eloquence; but it was Jesus Christ and him crucified. And this was his theme every where."

The answers given by Dr. Wayland to the objections to the preaching of Christ crucified, are cogent and powerful. We have room only for a small portion of them.

"Now, we do believe (says our author) that the New Testament does declare, and that explicitly, and not by inference, the identical truths which are comprised under the terms Christ crucified. We suppose them not only to be revealed in so many words, but to be interwoven with every other revealed doctrine. We perceive the whole system of revealed religion tinctured with the idea of an expiatory sacrifice for sin, and incapable of being sustained without it. We also suppose it to be revealed, that the whole Mosaic economy was merely a series of rites instituted to teach, by symbols, this grand truth which the New Testament teaches by language. Such is our belief; and we are willing to submit it to the decision of fair, honest, rigid, searching, thorough-going criticism, and, as we said before, we are willing to abide the issue. Entertaining these views, and supposing them to be sustained by such authority, it may well be supposed that we feel obliged to preach Christ crucified; whatever objections drawn from the pre-conceived notions of men, are urged to the contrary notwithstanding." * * * *

"Were the Deity to reveal to us *any fact* concerning *the mode* of his existence, it is natural to suppose that such fact would be to us utterly inexplicable." * * * *

"Again, supposing that God should resolve to make to his creatures a manifestation of his mercy and condescension, would it be surprising if this manifestation should as far transcend our conceptions, as that of his other attributes, his wisdom, his power, or his eternity?" * * * *

"The notion of substitution is one of those ultimate ideas on which the doctrine, denominated Christ crucified, rests. Now, what is objected to in this idea, is, that it supposes one person to suffer or to enjoy, in consequence of actions in which he himself had no agency. Now if

any one will reflect, he will be easily convinced that this is a universal law of our constitution. Who had any agency in forming the character of his parents? and yet whose present happiness or misery is not vitally affected by it? Who of us had any agency in the toils and privations, the sufferings and dangers, the wisdom and the piety of the Puritans? and yet who of us is not at this moment reaping, in rich abundance, the harvest of which the Puritans sowed the seed?* What man now living had any agency in the slave trade? and yet what man now living is not less happy, in consequence of this traffic in human blood? Now, in harmony with this universal law of our present constitution, the Bible asserts that our whole race became sinners in consequence of the sin of Adam. Thus the ruin of our whole race seemed inevitable. It was then that the Son of God appeared in our nature; and as the second Adam, availing himself of the very principle by which our destruction had been accomplished, made an atonement for our sins, and opened for us a way to everlasting life." * * * *

"Now all this seems to us manifestly in harmony with that universal law, by which every individual of our race suffers and enjoys, in consequence of the good or ill conduct of every other." * * * *

"Let us, who profess to believe the doctrine of Christ crucified, preach it every where, on all occasions, and under all circumstances." * * * *

"We believe it to be truth, and if it be truth, it is great and must prevail. With kindness and charity, and yet in simplicity and fidelity, let us resolve to know nothing among men but Jesus Christ and him crucified."

In the discourse on Education, Dr. Wayland suggests many valuable things, but we have only room for one or two which, he says, are common to all teaching,

1. "Let a pupil understand every thing which we design to teach him. If he cannot understand a thing this year, it was not designed by his Creator that he should learn it this year." * * * *

"By simplification, it is astonishing to observe, how easily abstruse subjects may be brought within the grasp of the faculties even of children. Let a teacher then first understand a subject himself. Let him reduce it to its natural divisions and its simplest elements And then let him see that his pupils understand it. This is the first step."

2. He recommends frequent repetition of what has been acquired.

"What is understood to-day, may be with pleasure reviewed to-morrow. If it be frequently reviewed, it will be associated with our other knowledge and thoroughly engraven on our memory."

He lastly recommends the immediate reducing to *practice* of what we learn. This is the only way the mind will attain to certain and practical science.

The subject of Intemperance is one on which our readers have read much; but we cannot omit presenting to them a few sentences from our author's discourse on it. He first treats of its effects on the individual:—

"A single portion of alcohol, (says he,) in any form whatever, adds force and frequency to the pulse, increases the heat of the skin, excites

* This Sermon was preached in New-England.

the imagination, inflames the passions, and gives a momentary buoyancy to the spirits. This is soon followed by lassitude, depression, torpor, and debility. These latter effects render the appetite for repeated stimulants more imperative. And hence it is, that he who once commences drinking, is preparing his physical system to render him the slave of drinking."

The following graphic description is given of the return of a drunkard to his wretched family. Would to God that this picture, drawn by a master hand, had but few originals in our land. But, alas! they can every where be found.

"But yonder (says Dr. W.) is a husband and a father. Let us follow him to that house, no longer a home, where a lovely and heart-broken wife sits cowering over the embers, and, with her half-starved offspring, awaits with trembling the noise of his approach. Look at that woman. She was once a lovely and an honored bride, and she united her destinies with one who was then every way worthy of her affection. Look at those haggard and neglected children. They have tasted the sweets of competency, and have heard the soft accents of a father's love. And now look at that bloated and loathsome wretch, holding fast to the half-opened door, at whose howl this whole group trembles. He was the object of that woman's love. He was the father of those helpless little ones. But do not yet curse him. He was once as far removed from all this, as any one of you who now hear me. He once loved that wife and doated on those children. The recollection of these things has already enkindled the fires of hell in his bosom. The mark of Cain is upon him, and his punishment is even now greater than he can bear. But how came this fair fabric of happiness crushed to so hopeless, so remediless a ruin? How came this father, this man of honest worth, and of affectionate sympathies, thus transformed into an abhorred and self-abhorring fiend? Ah! I need not say that there is but one cause sufficient to work so thorough, so awful a transformation. It is this moral suicide of which I have been speaking."

Thus far we have spoken in high commendation of these Discourses, and we have not commended them any higher than they richly merited; but our author will pardon us, if we call on him, in some future work, to prove what he in one place in this, in terms, asserts—That the aborigines of this country hold their lands by an "unquestionable charter from Almighty God." Does Dr. Wayland mean gravely to contend, that a few savage hunters, who roam over the fertile hills and plains, and occasionally kill a wild animal—that *they thereby acquire* to those lands an "unquestionable charter" from the Almighty? Does he think that the Almighty intended that a sparse, wandering and savage population, should continue the lords of the soil of all the fertile vallies of the west, when millions of their fellow-men, in other countries, were starving, because they were prevented from cultivating those lands? For ourselves, we believe that the Almighty wills the happiness of his creatures, and that he designs that his creature man shall earn his bread by the sweat of his face—by tilling the soil; and that it is not His pleasure that the fairest portions of the globe shall continue to be exclusively possessed by men who are yet in the "hunter state." He has not dealt so

with the nations. The doctor is too good a historian, to make it necessary for us to refresh his memory, by pointing him to facts that would scatter his "unquestionable charter" to the four winds.

The doctor, too, speaks of the violation of human and divine laws by the constituted authorities of the land in which he lives. The doctor has not inhaled the atmosphere of New-England, we believe, many years, and we have not yet been able to discover that he has had his sound and scriptural views of divine truth at all impaired by it. When, however, we see such a vigorous mind as his, yielding its assent to some of the distempered dogmas of the heated partisans of the day, we begin to suspect that the atmosphere in which he lives has produced in him a mental lassitude. We can assure the doctor, that *very* many of his friends were not a little surprised to find the passages on which we are now commenting, in his book. If, however, we can credit what we hear, the author himself wishes they had never been there. We must not be misunderstood in relation to our allusion to New-England atmosphere. We love the land of the descendants of the Pilgrims. We love to travel through their valleys and over their granite hills. We admire the enterprise of the people: their energies, physical and moral, are above all praise. They gather riches from every sea, and, what is still better, they do more than any other people to "send the gospel of the blessed God" to every people visited by their ships. Their writers ought not, however, to forget, that it was one of their own renowned historians, who speaks of the roasting of savages with as much coolness as he would of the commonest incident; that it was in one of their own colonies, where a bounty was once given for the raising of certain mastiffs, which seemed to have an instinct for running down, and killing, those who, according to Dr. Wayland, had to the land of all New-England an "unquestionable charter" from God.

We disclaim every thing like an unkind feeling towards the respected author of these Discourses. We comment on these passages, only to show that even the most vigorous intellect may, unconsciously to itself, become heated and warped by prejudice, or the excitements of the day. We ask the author to read with calmness the pamphlets and essays which have been written on the other side of these late exciting questions, and, if we are not greatly mistaken, he will, with the greatest possible frankness, admit that when he wrote his Discourse on the subject of Education, he did not understand fully the subject upon which he *appears* to have been somewhat excited.

Our readers will pardon us, if we here introduce a few remarks in relation to the servants of the church writing on subjects pertaining to the department of the civilian. Two clerical presidents of the New-England colleges have, in published discourses, within the last year, introduced into them political topics. These respectable writers did not *intend* to mingle in the conflicts of the day; but the gospel is committed to "earthen vessels," and its ministers as well its professors are not always perfect. We have, on more than one occasion, expressed our earnest wish for an *entire* separation, in every thing, between the church and state. We know that the reverend

gentlemen to whom we have alluded, are champions, and no weak ones either, for the same doctrine. They must, therefore, themselves see how the introduction of political topics into their discourses militates against their own principles. They will probably say that these political questions are also questions of humanity, and therefore they fall within their legitimate province. If this be so, let them not as *clergymen*, but as *philanthropists*, discuss them: let them choose some other place than the temples of the Lord, to make known their sentiments. If they wish to act as civilians, and to become secular writers, let them not choose the sacred desk as the place for first publishing their sentiments. Those who go into a church, go there to learn and hear promulged the great truths in relation to the redemption of sinners by the blood of the Saviour, and not to hear political tenets, which they sincerely hold, attacked or defended. We protest, therefore, most solemnly, against either oral, written, or printed sermons, being made the vehicles of political matter.

The appropriate field of labor for the clergy at the present day is sufficiently large, without their trespassing at all upon the domains of the civilian. Six hundred millions of souls are to be converted to the Saviour; and in this vast work of God, the clergy are important instruments. "Ethiopia is stretching out her hands unto God;" and who can do more than our clergy, towards arousing the people to a sense of their duty of sending our liberated slaves to be colonized in Africa? In this way will that whole continent be brought under the mild sceptre of the Prince of Peace. And last, though not least, the clergy are to preach "Christ and him crucified," not only from the sacred desk, but from house to house—not only by precept, but by example.

For the Christian Magazine.

A CRITICAL EXAMINATION OF ROMANS 9.2,3.

"*I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh.*"

In every age, and in almost every human breast, the love of one's native country has obtained a supreme place. From the frozen deserts of Lapland to the sultry regions that scorch beneath the line, the inhabitants of every country have each esteemed the land which gave him birth—

Supremely blest,
A dearer, sweeter land than all the rest.

Intimately connected with the love of one's country, and indeed constituting a principal part of it, is the love of his countrymen.—They, they are dearer to him than the people of any other region whatever. Is he a wanderer in a distant land, and does he see one who comes from the same country as he? though haply their native

spots may be far distant, though haply they may never have met before; they instantly recognize each other as brethren. Are his countrymen in danger? He refuses not to exert himself, to fight, to bleed, and even to die in their cause. Do they enjoy blessings as great as those of any other nation, or greater? He rejoices in their joy, and does all in his power to enhance their prosperity. In a word, does he enjoy a blessing of which few of them are partakers? He shows his love by a generous sorrow for their inferiority of comfort, and he uses his diligence to make them happy even as he is.

Such feelings are perfectly consistent with the spirit of Christianity, and are recommended and enforced by the example and precept of its primitive propagators. Jesus himself bade his disciples go first to Jerusalem and preach his doctrines of salvation and of life to the Jews, of whom as concerning the flesh he came. This commandment the disciples obeyed with cheerfulness—chiefly, indeed, from the power of religion felt in their own minds; but partly, we presume, from their love to their brethren, which displayed itself in pity for their misery, and concern for their welfare. Paul, in the passage chosen for explanation, forcibly declares his unceasing sorrow and heaviness of heart for the deviation of his dear kinsmen from the path of virtue, piety, and happiness. He has been called the Apostle of the Gentiles, and he was always particularly zealous for the conversion of those who had long been "aliens from the commonwealth of Israel, and strangers from the covenants of promise;" but he would say, in the most solemn manner, while writing to the Gentiles, "λύπη μοι 'εστί μεγάλη, καί 'αδιάλειπτος 'οδυνη τη καρδία μου, ηυχόμην γαρ αὑτὸς 'εγω 'ανάθεμα εινάι 'απο τὸυ χρισ̔τοῦ υπερ των 'αδελφων μου," &c. "*I have great heaviness and continual sorrow in my heart; for I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh.*" Of Paul's concern, however, for his brethren's welfare, every reader who understands any thing must be convinced. We propose at present to consider the manner of his expressing that concern, about which commentators have considerably differed.

The most natural interpretation of the words, as they stand in the received English translation, is the following: Paul had great sorrow and continual heaviness of heart—he was even so concerned about his countrymen, as to wish himself destined to eternal damnation by that Saviour whom he preached, in the room of his kinsmen, or, provided his kinsmen could thereby be saved. Hence some have deduced the doctrine that a Christian ought to be willing to be eternally damned, provided his damnation or condemnation would be for the welfare of the universe. That this interpretation, as well as the doctrine thus founded on it, is improper, will appear, if we consider,

1. That it is impossible that the universe can be benefited by the damnation, or eternal condemnation, of good men. Our adversaries must either, on the one hand, suppose a Christian to be a curse to the universe, and therefore the universe must and ought to be freed from such a curse by his eternal condemnation: but, according to reason and revelation, a Christian or good man cannot be a curse,

but a blessing to the universe; therefore, this supposition is absurd. Or, on the other hand, they must suppose the universe to be so wicked, that one good man must be condemned for its benefit. But one good man's damnation can be of no benefit to the universe, because he is unable to atone for a wicked universe. Besides, it is contrary to common sense, to say that one good man should suffer instead of a wicked universe. Perhaps it may be replied to the last remark, that one man is not to be compared to a whole universe, and that therefore it may be reasonable that one may be damned for the benefit of the whole. A case, I think, analagous to the present, may be produced to prove the contrary. The elect, it is presumed, are fewer than the wicked; but will any one say that the wicked ought to be saved by means of the eternal condemnation and punishment of the elect? Such a statement would at once be accounted impious and absurd.

2. The impropriety of the doctrine and interpretation contended for, will appear, if we consider that the circumstance of a good person's acquiescence in his own damnation, instead of being a sign of superlative piety, as our opponents seem to think, is a sign of gross impiety. The scripture says, "God willeth not that any should perish," and that, when any person is damned, his own sins are the cause of his intolerable misery. Now, if this be true, and its truth none dare deny, then God cannot have purposed that any good man should perish. Therefore, a good man's acquiescence in his own damnation, is acquiescence in what is contrary to the will and purpose of Jehovah. But acquiescence in what is contrary to the will and purpose of God, is impiety; therefore, for a good man to acquiesce in his own damnation, is impious. Our adversaries, however, think they have another passage of scripture to favor their interpretation of this passage, and the doctrine founded on it, and they produce Exodus 32.32—"And if not," (that is, if thou wilt not pardon this people their sin,) "blot me," says Moses, "I pray thee, out of the book which thou hast written." It is supposed, that Moses prayed to God to make him miserable, on the condition mentioned, through all eternity. To this mode of interpreting the words of Moses, and to the doctrine mentioned, we may object, that the passage is obscure. It is wholly figurative; and, as all other figurative expressions, admits of being variously understood. There is, therefore, much ambiguity and uncertainty concerning this prayer of Moses; for, what are we to understand by the book which God hath written? Yet we shall suppose, that this book is that in which the elect's names are written: and even on this supposition, the passage is objectionable as a proof of the doctrine and interpretation contended for.—Moses thought that peradventure he should make an atonement for the people's sin, and therefore prays to be blotted out of God's book in their stead. This atonement is rejected, and his prayer is reproved, for the Lord immediately answers: "Whosoever hath sinned against me, him will I blot out of my book." God does not say that he would blot his servant Moses out of his book; but the people who had sinned against him. "Mine angel," adds he, "shall go

before thee; nevertheless, in the day when I visit, I will visit their sin"—not upon thee, but—upon them. Thus this passage is rather against our adversaries than for them. For these reasons, I hesitate not to pronounce this interpretation wrong.

Another interpretation, more generally received, of the passage under consideration, is, that Paul was willing to be *separated* (as it is in the margin of our Bibles) from the visible church of Christ, for a season, provided his separation could induce his kinsmen to become members of the true church. Thus the passage has been a little smoothed down. In support of this mode of interpretation, they bring forward several passages of scripture in which the church is called Christ: 1 Cor. 12.12. "As the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ." So also is the church of Christ. Gal. 3.27. "As many as have been baptised into Christ," into the church of Christ, "have put on Christ." Whether by Christ, we ought to understand, in these passages, the church, or not, we will not at present say; but this we do affirm, and we are convinced the scriptures support us in the affirmation, that neither Paul nor any other good man could, after conversion and faith in the Lord Jesus Christ, however great the possible good to be gained, with consistency and safety to himself, any more wish himself separated from the church, than from Christ; because such a wish would be directly opposed to the feelings of good men in every age. It would be desiring himself separated from that place where God had promised to meet with his people, to bless them and do them good: such a wish, too, would have been desiring evil to himself that good might come to other men: but Paul knew that "their damnation was just, who did evil that good may come." But this translation will also appear erroneous, if we consider that, in expressing such a wish, Paul was going against his own doctrine. Saints, in all ages, have extolled the ordinances of God, as the means whereby they have held sweet converse and fellowship with him. They have styled the place where they have been dispensed, the house of God and the gate of heaven. The Psalmist exclaims: "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea even fainteth, for the courts of the Lord. Blessed are they that dwell in thy house; they will be still praising thee. A day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." If Paul was to be removed from the amiable tabernacles of his beloved Saviour, and deprived of the precious means of his grace; his own soul would not enjoy the blessings of social communion, and his progress in holiness would be retarded. Thus his wishing to be separated in this sense from the church, would be giving the good of others in exchange for his own soul. Hence, it would be sinning against his own invaluable soul, for the salvation of which Christ died, and, if sinning against his own soul, assuredly sinning against God, that good might come to other men. But Paul himself says

that the end of those who do evil that good may come, is destruction. Therefore, this interpretation appears also erroneous.

But again, supposing no evil could thus accrue to Paul, still it is inconceivable, how his separation from the church could hasten or promote, in the least degree, the conversion of his kinsmen. On the contrary, his abiding in the church seems greatly conducive to their repentance. He was learned, and his learning would influence them to believe him. He was eloquent, and his eloquence would persuade them to listen to him. He was zealous, and his zeal would oblige them to give at least some credit to him. He had been one of them; he had been a favorite among them; he had persecuted the religion which he now professed and preached; and these circumstances would in some degree convince them that some strong incitement had induced him to believe what he said. Had he left the church, on the other hand, or had he been expelled it, the Jews would have had strong reason, to disbelieve any other preacher of the gospel; Paul, a Jew, had become a convert to christianity; but, either convinced of its absurdity, he had left the sect, or not fulfilling its precepts, he had been expelled their society; he had called Moses master; he had forsaken him and called Christ master: he had forsaken him too, and now he either called none master, or had returned to the old faith. Thus would his brethren be induced to reason, and of course to reject and ridicule christianity. Hence it would appear that this opinion must also be erroneous. Such are the two interpretations which are most commonly received, of the verse before us. The one is so unreasonable and absurd, and the other so inconceivable, that it is impossible the apostle meant either the one or the other, when he wrote this passage.

In my judgment, sufficient attention has never been paid to the original; else a different meaning would have been more generally taken of this passage of holy writ. Some commentator of great note in the church, seems to have given his opinion of the passage, and in his opinion alone, succeeding commentators seem to have rested, without making any inquiry or starting any opinion of their own. The original is as above: (See p. 59.) "*I have great heaviness and continual sorrow in my heart; for I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh.*" The former verse is translated very properly in our common version. The latter, upon consideration, is evidently erroneous. It may be rendered word for word, in Latin, thus: "Optatam enim ipse ego anathema esse a Christo pro fratribus meis, cognitis meis secundem carnem." In English, both verses may be rendered thus: "I have great grief and continual heaviness in my heart, for my brethren, my kinsmen according to the flesh; for I myself wished to be accursed from Christ." This may appear too great a transposition of the words from their original place; but this difficulty is removed, if we read from ηυχόμην to χριστοῦ in a parenthesis, as we are at liberty to do, since parentheses are of modern invention, and were never used by the ancients.

My reasons for adopting the above translation are the following:

The words, "I could wish," in the common version, if they refer to any definite time at all, must refer to the present. But in the original, ηυχομην is in the past imperfect; and therefore, the word which translates it must be in the same tense. Besides, the past imperfect tense denotes a continuation of being, doing, or suffering; therefore the word here denotes that Paul continued for some time to wish himself accursed from Christ; and any one who knows Paul's history, knows this circumstance to be true. Again, the preposition 'υπερ, translated "for," has commonly been understood as signifying—instead of, in the room of; and it has actually been rendered, instead of, by an eminent translator of the Epistles, famed for the beauty of his expression and the acuteness of his criticism. On examining this word, it does not appear to me to admit of such a meaning, with the genitive, as it is here: its original signification is *over* or *above;* afterwards, it came to signify *for;* that is, in defence of; for the sake of; on account of.

Having given this translation, in which nothing is unreasonable, and against which but little can be said, I need not proceed in an examination which will already be anticipated by every one. The Jews desired that the blood of that Saviour whom they nailed to the cross, might be on them and on their children. From him they wished damnation to themselves, because, in the rage and blindness of their bigotry, they believed him to be only a silly impostor, who could not reward them according to their works. In the wanton revelry of impiety and profaneness, the Apostle Paul had also wished that Being, whom he now calls "God over all, blessed for ever," to curse him if he could. Now, in the most solemn manner, he declares that, though his zeal for the Gentiles seemed to indicate that he had forgotten the Jews; yet he still loved them dearly; he still, with bitterness, mourned over the fate of his countrymen, who were held in the bond of iniquity by a strong delusion. And his bitterness of heart was peculiarly increased, as he himself had once been held in the same bondage: he knew well the intolerable violence of its thraldom; he knew well that its victims ever became more and more enslaved; that the chains of sin would abide upon them, until, if grace did not interpose, the chains of darkness should be thrown over them, in that place whose inhabitants never enjoy the liberty of the sons of God, nor resemble the angels in heaven. J. M.

White Lake, December, 1833.

GARMENTS OF DIVERSE COLORS.

These were held in high estimation among the ancient orientals, and this fact explains the reason why Jacob gave such an one to Joseph, his favorite son. The daughters of princes were usually attired in garments of various colors. 2 Sam. 13.18. They were made, as stated by Shaw in his travels, by sewing together many pieces of different colored cloths.

MISCELLANEOUS.

To the Editor of the Christian Magazine.

The following letter was recently received from one of my sons. It is sent to you, to be inserted in your Magazine. That it may be blessed of the Holy Spirit, and made a means of cheering the heart, and encouraging the faith of the aged and infirm followers of our Lord, is the earnest prayer of

AN AGED MOTHER.

My Dear Mother: J——'s last letter informed us that you were not well. It is painful to hear of the illness of our friends, but of none so much as of our dear mother. We sympathize with you, and at the same time rejoice that we can go to our Redeemer, as the apostles did, saying, "Lord, she whom thou lovest is sick." He is touched with a feeling of your infirmities, and will make all things work together for your good; so that whatever may befall you, whether health or sickness, whether life or death, nothing can separate you from his love.

I hope, that before this time you are better. May the Lord spare us, that we may again see each other on this side the grave. Yet, if he should not, why should we repine? Although we meet not again upon our journey homeward, yet we shall have a joyful meeting when we arrive there, in our heavenly Father's house. We *hope* to see each other here: we *know* we shall there. Pleasing hope! Delightful assurance! Death cannot long separate those who are united in Christ. Our union with each other in Him is an everlasting union. It has no termination. The members of his mystical body cannot be severed. His flock shall always be one flock, and be together in Him. One may go before another to glory, as, on the approach of winter, some birds go before others in their flight to the sunny vales and sea-girt isles of the south; but in due time we shall all meet, as so many birds of the celestial paradise, to enjoy his presence and sing his praises in the sacred groves of the upper Zion.

Meditations on heaven and on Him, our almighty and gracious Guide, who is leading us thither, should make us glad in the land of our pilgrimage. He is leading us by the right way, that we may go to the city of habitation. Like that in which he led the children of Israel into the promised land, it may be a crooked way, or a rough way, or a dark way—a way of sickness, and bereavement, and tears; but after all, it is the right way—the way which terminates in that City which has foundations, whose builder and maker is God. There the inhabitants shall not say, "I am sick." No pain, no sorrow, no widowhood, no bereavements, no sin, no temptations are there.—There is the house of many mansions; there the full provisions of the covenant—grace ripened into glory; there the society of the redeemed; and there, waiting to welcome us to the enjoyment of himself, for ever, is our compassionate Saviour, who loved us, and gave

himself for us, an offering and a sacrifice unto God for a sweet smelling savor.

Why need we be troubled at any thing here, or tremble at any thing hereafter, seeing we have such a City and such a Guide?—"Let not your heart be troubled: ye believe in God, believe also in me." "It is your Father's good pleasure to give you the kingdom." If it is his good pleasure to give it to us, who can keep it from us? and if it is his pleasure to bring us to himself, who can keep us away? "I go to prepare a place for you," is a very precious passage to all the followers of Christ, and especially to such as feel themselves near the end of their journey on earth. "And if I go and prepare a place for you, I will come again, and receive you to myself; that where I am, there ye may be also." And where is that? Why, in his Father's house. Well, then, by and by we shall be there too; for he will come, and receive us to himself. That is a beautiful name for death, but no more so than death itself shall be to all true believers;—"In my Father's house." Our hope is there now—our treasures are there now—our affections are there now—many of our friends are already there—our adorable Redeemer is there, and, transporting thought! in a little while we shall be there.

I often wonder why we are attached to the world. True, it becomes us to be willing to remain in it while God has work for us to do. We should be *willing* to remain, yet not *desire* to remain. We should be willing to *remain*, yet not to be *attached* to the world.—Strike dear friends off the catalogue of worldly enjoyments, and how little is left! And even friends, the dearest of them, what are they in comparison with our Divine Friend, who awaits to receive and entertain us in heaven?

The world blinds us, else we should have wonderful and encouraging views of the things that are above: Its mists and fogs envelop us, and hang like clouds between us and our promised inheritance. But faith penetrates the mist—faith brushes away the clouds—faith mounts up on eagle wings—faith beholds the kingdom and the glory of it, and exclaims, with a holy triumph, All is mine, for I am Christ's.

I am confident, my dear Mother, that you are not a stranger to such exercises; that you are familiar with the path that leads to Calvary—to the cross—and that, kneeling there, you have looked upward and seen within the veil, whither Jesus, our forerunner, is entered for us an High Priest for ever. That is the believer's observatory, from which he gets good views of the upper world. In any other place all is dark as tenfold night towards heaven; nothing can be seen but darkness and horrible tempests, and nothing heard but the thunderings of divine wrath denouncing wo to transgressors; but standing by the cross, we can look up and all is light, and calm, and beautiful, and clear—so clear, that the humblest and weakest follower of Jesus may spell his name inscribed upon the breast-plate of the High Priest of our profession.

Let us accustom our souls to look less at earth and more to heaven. If earth has its spiritual attractions, heaven has those which are infinitely stronger. Here are fruits, but there is the garden where they

grew. Here are rays of light, but there is the full-orbed and unclouded sun. Here are streams of joy, but there is the fountain in all its fulness. Now, who that is wise would not readily exchange these fruits for that garden, these rays for that sun, these streams for that fountain? Here we see through a glass darkly, but there face to face; here we know but in part, but there we shall know even as we are known. Are these things so? Yes, they are. Faith says they are so: and how does faith know? Because Christ says they are so. O, it is almost too good news, for poor, guilty sinners like us to believe; and yet it is infinitely too good, for poor, perishing sinners like us to reject. Are these things so? Then what is it for blessed believers like us to die? Let an Apostle answer: "To die is gain." "Absent from the body, present with the Lord." Who, then, would not forsake this poor, diseased, dying, sinful body, to be present with such a gracious, holy, and glorious Lord?

I could continue writing to you until morning, my dear Mother, but my paper already filled admonishes me to stop. Permit me, therefore, to conclude, in the language of John (2 John v. 12) to the elect lady—"Having many things to write unto you, I would not write with paper and ink; but I trust to come unto you, and speak face to face, that our joy may be full."

Your affectionate son, M. Neil.

MORAL POWER ASSOCIATION.

Our readers will wonder what sort of a thing this is: we are not able to tell them. There is a difficulty in ascertaining its precise character, even within the field of its operation; and in this region the difficulty is the greater, as we know of this anomalous institution only by report. We suspect that it has a character, like most of the innovations of the day—a character of the most decided and uncompromising kind; and that the difficulty in fully ascertaining it, arises from another very common prudential maxim of the times, that *unostentatious privacy* in circulating novel sentiments is most promising of success.

The Presbytery of Onondaga, in connexion with the General Assembly, have, with a plainness and honesty deserving of much praise, in a circular letter addressed to the churches under their care, warned them against this association, and against a class of individuals, some of them connected with the Presbyterian church, who are called Perfectionists. There seems to be a connexion between the Moral-power Association and the Perfectionists, though, as the presbytery declare, some are beguiled into the former who do not hold the sentiments of the latter. That the whole is a mischievous con-

cern, calculated to do immense injury to the cause of religion, and to drive multitudes beyond the reach of its reviving influence, is evident, from the character and conduct of those who are leaders in it, from the views and statements of the presbytery, and especially, from the following specimens of their opinions and measures. The presbytery inform us—

1. That by many of their (the perfectionists') disciples the scriptures of the Old Testament are regarded as useless.

2. That all saints are perfect in this life.

3. That the moral law, as a rule of duty, is abrogated in regard to all who come into their faith.

4. That they are under the immediate influence of the Holy Ghost, in all their feelings, words and actions.

5. That they have the gift of discerning spirits; and by the prayer, or even the look of an individual, they can determine whether he is a Christian.

6. They believe that when they shall have advanced for a time in perfect holiness, they shall work miracles.

7. They attempt to work miracles.

8. They believe that Christians may fall from grace.

9. That all are hypocrites, and going to hell, who do not adopt their peculiarities, and call themselves perfect.

10. They are professed enemies of the presbyterian church, uniformly and universally denounce her doctrines and government, ordinarily abandon her ordinances, censure her discipline, violate their vows of ordination or private membership, and loudly, fearlessly, and even publicly reproach her ministers and private members.

11. They creep unawares into feeble churches, and use every artifice to produce disaffection with those ministers and private members who do not readily yield to their wishes, and receive their errors in doctrine and practice.

12. They sustain those members of churches, who, for unchristian conduct, are under censure. They enter the boundaries of the churches from which these persons have been suspended or excommunicated, hold protracted meetings with them, and the malcontents associated with them, and thus encourage contumacy in the church, and prevent the reclaiming of obstinate offenders.

13. By the advice of such of them as are ministers, not only individual members in several churches, but a majority in one church, have abandoned the faith, and adopted a confession which excludes the distinguishing features of the gospel.

14. Lay members of this fraternity, both male and female, are going from place to place, tarrying day after day, visiting and strengthening those of the same views, and endeavoring to draw away others from the faith of the gospel. They even assert that Christ personally dwells in them; and when asked to explain their views and proceedings, and to show their consistency with revealed truth, they profanely reply, 'Speak to Christ in me.'

RELIGION AND POLITICS.

We are not in favor of a union of church and state, because the church is always injured, while the state is never benefited by such an alliance. And we believe that the religious, in our country, have as little desire for such an union as politicians have. Any endeavors to effect it, while sects are so numerous and equally balanced, would be as futile, as the fears of it, which many seem to entertain, are childish and unfounded. We are not in favor of ministers holding civil offices, because they have sufficient and more important duties to engage them in their own professional spheres. We are not in favor of converting pulpit services into political harangues, or of making the sanctuary the arena of party strife.

Nevertheless, we cannot concur in the popular sentiments, or acquiesce in the justness of legislative enactments, on this subject. While ministers ought to be, and, we believe, are satisfied to labor in spiritual things, without a wish to participate in the prerogatives of the civilian; yet we see no reason, no justice, no *constitutionality*, in *excluding* them, by *positive enactments*, from the rights, privileges and emoluments, which the noble constitution of the country guarantees to all free citizens. Without a crime, without an allegation of crime, committed or meditated, a whole class of men are put under a political ban, as rigorous and uncompromising as it could be to exclude a class of persons who had been formally attainted for sedition or treason. Now, we affirm, that, while ministers of the gospel ought not, and do not, desire election to civil offices, the formal exclusion of them, while charged with no offence, is unconstitutional and oppressive, besides betraying a puerile timorousness, unbecoming to a powerful and free and enlightened government like that of our country.

But even this is not the extent of the matter. While we admit that the sanctuary is no place for political declamation, and nothing would pain us more than to see a minister in his desk enacting the partisan, yet we cannot acquiesce in the prohibition that forbids a minister of the gospel, more than any other man, to have a thought, and to speak a word, relative to the great matters of national policy or to the measures of the government under which he lives. He has a perfect right to form, to express, and to advocate opinions, relative to these subjects; and no censorship, consistent with our excellent constitution, can deprive him of that right. In the social circle, and through the press, he may, without infringement on the rights of

others, without overstepping the limits of his own, and without indignity to the cause of religion, freely express his sentiments, and state his reasons for them, concerning the questions of national policy, the laws, the judiciary and the executive departments of the government. And we can conceive of cases, in which the immutable and holy principles of philanthropy and integrity were involved, when it would be proper for ministers, and in entire conformity with their profession, to address their congregations, from the pulpit, with a view to influencing their minds in relation to civil affairs. If laws were enacted, or if government measures were taken, which evidently infringed upon the constitutional liberties of the people, or which trampled common justice under foot, or which imposed improper restraints upon the consciences of men; if orderly and quiet religious assemblies were prohibited; if offensive rites and obnoxious doctrines were enforced by law; nay, to take a case from the opposite side of the question, if a union of church and state were determined on by the civil authorities;—in all these, and like cases, we conceive that it would be not only admissible, but positively obligatory on ministers, as well as all other good citizens, to exert their whole influence in opposition.

We have been led into this strain, by the remarks of our much respected correspondent, to whom we are obliged for more favors, in our editorial capacity, than to any other correspondent. The remarks which he makes, in the latter part of the Review of Dr. Wayland's Discourses, do not probably differ, in their real import, from those which here express our views: but, inasmuch as, from their form, there is danger of some readers attaching more and different meaning to them, we deemed it advisable to accompany them with these.

ACKNOWLEDGMENT.

To the Editor of the Christian Magazine:

Permit me, dear sir, to state here, which I do with sincere gratitude, that I received, in my late tour, from the fathers and brethren, and people, (so far as called on,) of the Associate Reformed Synod of the West; and from Reformed Presbyterians and General Assembly Presbyterians, and Associate Presbyterians, and Episcopalians, and Methodists, a liberal and cheerful contribution to assist in building a church in Bloomingburgh. May the Lord return them tenfold for their kindness to myself, and to the little congregation of which I am the pastor. H. CONNELLY.

Bloomingburgh, December, 1833.

INTELLIGENCE.

EXTRACTS FROM MR. SCHAUFFLER'S JOURNAL AT PARIS.

January 5, 1832.—In the evening I attended a religious meeting of the French and some American Christians, in the house of Rev. Mr. Wilks. Mr. Wilks has been laboring some twenty years in France, for the good of the nation, and supplies, among other duties. the place of an American chaplain in the "Chapelle de l'Oratoire." The exercises of the meeting consisted in singing, praying, reading of the sacred scriptures, and conversation. Much warmth and simplicity was manifested, and all *speculation* was excluded, which made the whole evening a delightful one to me. I was introduced to Mr. Wilks and his family, and several other individuals, and was received by all with much cordiality.

13.—Took dinner at Mr. Wilks', together with Prof. H. and several other christian friends. Among others, there was invited an itinerant preacher, lately from England. His name is De Valmont, a Swede by birth, of French parents, and an American by citizenship. He has been preaching here for several days, in the streets and other public places, has been insulted by the mob and brought before the police, but discharged again after a brief examination. This acquaintance was equally novel and interesting to me. If some balance of mind should be wanting in the man, the deficiency is not very marked. He is intimately acquainted with Mr. Irving, in England, and with his people; and he made many and some truly sensible remarks upon the subject of their extravagancies; though as pious people he seems to esteem them highly. He disapproves of the prominency they give to the subject of Christ's second coming, over the all-absorbing doctrine of "Christ and him crucified," and utterly discards their speaking with "tongues," and various other peculiarities by which they are distinguished. He laid great stress upon the teaching of the Holy Spirit, in the true understanding of the scriptures. In this particular, he goes farther than perhaps most good people will venture to do; and still, what would be singular to our critics, he delights in the original scriptures, and seems to understand the Hebrew and the Greek well. Desirous to become more acquainted with this singular and interesting man, I invited him to call and take breakfast with me on the following morning, which he promised to do.

14.—Mr. De Valmont came as he had promised, about half past eleven o'clock. The reason why he did not come sooner to breakfast was, according to his statement, this: He is in the habit of visiting the poorest classes of the people of Paris, every morning from six till ten o'clock, to distribute tracts among them, which he accompanies with remarks, etc. whenever there is a willingness to hear. Sometimes he also gives them a trifle in money. He complained much of the settled infidelity of the lower classes of the people. Our conversation after breakfast turned naturally to missionary subjects, and he insisted much upon preaching in the places of con-

course and in the streets, as the duty of ministers and missionaries. He will hardly find many who agree with him on this subject, though it is perhaps the fear of man and the love of ease, which directly prevents our making at least an attempt. He remained till two o'clock. After having prayed together we parted, and I saw him no more.—*Missionary Herald.*

RECENT PUBLICATIONS.

"*Spiritual Renovation, connected with the Use of Means:* a Sermon, in two parts, by Alexander M'Clelland, Professor in Rutgers' College and Theological Seminary, New Brunswick. New Brunswick: Terhune & Letson, 1834. pp. 44. 8vo."

Every reader of these discourses will feel that he is conversing with a mind of superior powers, while at the same time the whole production has the air of being thrown off from a fertile soil, without the cost of labor. Whatever Dr. M'Clelland touches in the way of philosophical argument, receives light and simplicity from his clear reasoning and lucid arrangement; and whatever he attempts, in the way of impassioned or descriptive amplification, has the imprint of genuine eloquence. The aim of these two sermons is to rescue the Calvinistic doctrines of total depravity and divine agency, from the imputation of furnishing sinners with apology for their inaction. In so doing, the author points out an extreme to which some have rushed in maintaining the former doctrine, by seeming to deny that there is any thing lovely or laudable in the natural virtues of unregenerate men. The distinction which he makes between moral or (as the old writers call it) civil virtue, and evangelical holiness, is one in which we believe most impartial readers will be ready to concur. As it regards the use of means, Professor M'Clelland takes high ground, and confutes the arguments of the New-England school, who deny that sinners are to be exhorted to any use of means. While we go along with him in the staple of his reasoning upon this point, and rejoiced to see the stand which he takes against the repulsive statements of those who tie the sinner hand and foot, and forbid him to read, meditate, or even cry for mercy, we are at the same time inclined to the belief that he has represented the connexion between unregenerate strivings and the end in view, as more fixed, and more a matter of divine stipulation, than his premises would warrant. In all those reasons which he gives for believing that there is strong encouragement to the sinner in his earnest efforts, we heartily coincide. But we have been accustomed to regard this as not the subject of a special *promise.* If we do not err, the Calvinistic doctrine, on this point, has been, that the promises are made to *faith*, and to nothing else. Nevertheless, the ground which Dr. M'Clelland takes, is so far from being new in our communion, that we believe it has been held by the majority of the strictest American Presbyterians, prior to the controversy concerning old Hopkinsianism. We think the doctrine is thus stated, in terms, in the *Therapeutica Sacra* of *Dickson*, whom none will consider an unsafe interpreter of Presbyterian tenets.—*Presbyt.*

Address to the Students of the Theological Seminary of the A. R. Synod of the West. By JOHN T. PRESSLY, D. D.

This address has received commendation from all quarters where it has been read. It is certainly an able, and will be, we trust, a useful production. The author states what sometimes are, but never should be motives for seeking the office of the ministry, viz. 1. To obtain a livelihood. 2. To acquire applause and fame. 3. To gratify the wishes of parents and friends. He then enumerates some of the motives which ought to operate in leading to this profession. 1. Love to the Lord Jesus Christ should be the grand motive. 2. Compassion for the souls of our fellow-men. The qualifications of the gospel minister are stated to be, 1. An humble spirit. 2. Unbending firmness in adhering to truth. 3. An enlarged degree of christian zeal. All these articles are lucidly enforced, by argument, illustration and scripture authority. We cannot but congratulate the church, in having so excellent and able a professor at the head of her Theological Seminary; and we trust the young men, educated under his care, will come forth into the field of labor, workmen who need not be ashamed, rightly dividing the word of truth. In our next number we shall favor our readers with some extracts from Dr. Pressly's address, which want of room obliges us to defer for the present.

We have received the first number of the *Father's Magazine*, published in New-York. The object is indicated by the name. We hope it will be useful, and wish it success. Also,

The Child's Newspaper, a neat little periodical, published at Cincinnati. We like it very well, and the better, because, though designed for children, it is not, to use an expressive word, *babyish.*

The Pittsburgh Conference Journal, a Methodist paper, has been commenced in Pittsburgh. It appears to be a well edited paper, commenced to supply the Methodist people in the west with useful reading, independent of the monopoly paper in New-York.

SUMMARY.

The number of *daily papers* in London is 12. The city of New-York has the same number. The number of periodical papers in London is 67; in New-York, 61. The population of London is about five times that of New-York.—By the will of the late King of Spain, he ordered that 20,000 masses should be said for his soul: this, papists will think, is making sure work of it.—The number of pupils at the various missionary stations is 1835.

THE

Christian Magazine.

Vol. III. March, 1834. No. 3.

RELIGIOUS COMMUNICATIONS.

For the Christian Magazine.

OBSERVATIONS ON MICAH 6.8.

[Continued from page 42.]

Compassion—Revenge—Duelling—War—Future Peace of Mankind—Beneficence—Missionary Efforts.

The next thing required of us, as an evidence of the christian character, and as a fruit of saving grace, is "to love mercy." This virtue is intimately connected with justice and integrity, and is one of the things which invariably "accompany salvation." We must "do justly" to all with whom we have intercourse; and the duty is no less imperative, to cherish compassion for objects in distress, whenever they meet our view. They have a just claim to our sympathy, as our fellow-creatures; and therefore mercy may be considered as a branch of common justice. It is obviously included in the golden rule—"Whatsoever ye would that men should do unto you, do ye even so unto them."

Some degree of this quality may be found in almost every human being; and he is counted a monster, by the world at large, who is entirely destitute of compassion. But it shines with peculiar lustre in the christian character: and there alone is it to be found in its true excellence and loveliness. With relation to this virtue, heathen morality was very defective and exceedingly partial. Although it was not altogether overlooked, its exercise was extremely limited; and a principle diametrically opposite, viz. revenge or retaliation, was inculcated and applauded as a splendid virtue. This the gospel utterly prohibits, and peremptorily enjoins the forgiveness of injuries. It goes farther, and inculcates compassion and kindness to our enemies. "But I say unto you, love your enemies; bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." "Dearly beloved, avenge not yourselves, but rather give place unto wrath."

There is, perhaps, nothing in which the benign influence of the gospel upon human society is so extensively observable, as in restraining a spirit of revenge and resentment, and in diffusing a principle of forbearance and a disposition to forgive. This influence extends far beyond those who are the true subjects of divine grace. In some degree, it pervades every country where the gospel is pub-

lished. We may illustrate the remark by a familiar example. When capital punishment is inflicted upon a criminal, the justice of the sentence may be universally acknowledged, but revenge is rarely cherished in a christian country. Thousands flock together, from different and distant places—most of them thoughtless enough, and manifesting a levity utterly inconsistent with true religion; but when the hour arrives, in which the unhappy being is launched into eternity, commisseration is the predominant feeling. An expression of revenge would be instantly hissed into silence, even by that thoughtless, giddy multitude. How widely different this, from the ferocious joy so frequently exhibited among savages at the death of a criminal or a prisoner. And who can doubt that it is the gospel which makes the mighty difference?

We have said that Christianity diffuses a softening and refining influence upon human society, beyond those who are its true subjects. But this, it must be acknowledged, is partial and limited. In countries where it is extensively published, it has done much to humanize the population, and to make them happier in the present life. But much remains to be done, even in nations the most highly christianized. In most, if not all countries, real Christians are yet the minority; and the standard of christian character is not sufficiently elevated. While they unquestionably exert a salutary influence on the world around them, they in turn are sometimes partially influenced by the maxims of the world. It is no wonder, therefore, that revenge and resentment, so inconsistent with the spirit of the gospel, and so opposite to that compassion and meekness which it inculcates, are not yet banished from christian countries. The principle of revenge is, more or less, natural to man. It is a part of that depravity which infects our nature. It is stronger in some than in others. It may be partially counteracted by an innate feeling of kindness, or a humane disposition, and still more by the influence of christian example: but it is only restrained within narrower limits, and its harsher features softened, while its essence remains, till subdued and eradicated by omnipotent grace.

We might refer to instances almost innumerable of this unholy principle still prevailing, in opposition to the injunction "to love mercy." What but revenge, more befitting infernal spirits, can instigate the duellist to summon his supposed enemy to the field of honor, so misnamed, to obtain redress or retaliation for an imaginary injury, by the death of his antagonist, or, quite as probably, by his own death? Surely, when religion, pure and undefiled, shall generally prevail, "affairs of honor" will be unheard of, or the "man of honor" will be received as an object both of pity and ridicule. We do not suppose that a genuine disciple of Christ will ever be engaged in a duel; and therefore many may think that Christians are in no way responsible for the prevalence of this absurd and inhuman practice: but we would do well to inquire whether we have done every thing in our power to abolish the evil.

Again, the practice of war is no less contrary to the injunction "to love mercy:" and it is to be feared that Christians, in almost all

past ages, have had a share in the trespass. It is no less the result of revenge and resentment. I know it is called a just resistance to unjust aggressions, with the plausible design of preventing their recurrence in future. But it usually results in ten fold, perhaps a hundred fold greater injury, even to the party demanding redress; and the conqueror finds, upon the whole, that he has been engaged in a losing game. By a celebrated statesman of our own country, war was denominated "the unprofitable contest, which party can do the other the most harm." It is very obvious that it never does either party any good. Is it not therefore wonderful, that, in a space of nearly six thousand years, mankind have not yet learned, by the dictates of common sense, that wars are an unprofitable speculation? Men are usually expert enough in questions of profit and loss, and are continually acquiring additional expertness in almost all other things which relate to their worldly interests; and yet they continue the practice of war, which never has been, and never will be, and never can be any thing else but a dead loss to all concerned.

But it is not so much for its unprofitableness that we condemn the practice; although in this it is repugnant to the virtue we are recommending. While it enriches a few, commonly the most worthless of the community, it impoverishes the nation at large, and exposes thousands to want and misery. But it is the cruelty, the reckless disregard to human life, involved in it, which we chiefly reprobate. It were superfluous, had we the talent, to paint the sufferings and the horrors of the "battle field." Every one may read it in the official bulletin. And the rejoicings which often follow a splendid victory, in which thousands have been hurried to their final account, and in a condition and employment the most unfavorable that can be conceived to prepare for death—such rejoicings who can behold without shuddering! Is not such exultation more befitting the demons of the pit?

There is one consideration which exhibits the practice of war in a light at once more ridiculous and more cruel, than the practice of duelling. The pretext in both is to obtain redress for injuries, real or supposed. A person conceives himself affronted by a word, or a look, from a former friend; for it is often between dear friends, that 'affairs of honor' take place. Though perhaps no offence was intended, his pride forbid him to make concessions. Satisfaction is demanded by the former, in a challenge which might be rendered thus: You have affronted me, therefore you may shoot at me; and all I ask is the privilege of shooting at you. All this is supremely ridiculous. But what commences in farce, usually ends in tragedy. Sometimes both fall, and plunge their families and connexions in indescribable grief. If one survive, his lot is usually not more enviable than that of his victim. Now, all that is ridiculous and all that is revolting to humanity in this scene, is applicable to war with ten fold greater force. The redress obtained, consists in having our cities and villages pillaged and burnt, our country laid waste, and the fruits of industry destroyed; our resources wasted, and thousands of our citizens hurried to an untimely grave, with the glorious chance of inflicting similar calamities upon our enemies! But there

is this striking difference: in single combat, the offender and offended decide the combat themselves; in war, multitudes are involved who have nothing to do with the controversy, while the real parties in the quarrel prudently keep themselves in a safer place than the field of battle.

It is very customary to make a distinction between *offensive* and *defensive* war; and to justify the latter, while the former is now generally condemned. I admit the distinction, as soon as you attach a correct and definite meaning to the terms: but I ask, what nation ever acknowledged the charge of making *offensive* war? What belligerent ever admitted that he was the aggressor? I admit the right of self-defence: it is a principle implanted in our nature by the Author of our being: but it has very little to do with the question, respecting the lawfulness of war in general. Out of a hundred wars, in ninety-nine, both parties have been culpable; and in more than half, the blame has been so nearly balanced, that the nicest casuistry would find itself puzzled to determine to which side the scale preponderated.

It is not our province, but belongs to the statesman, to devise a plan for settling controversies among nations; and we admit that it is no easy task. But was it not once thought as difficult to adjust private quarrels without resorting to the sword? We regard the deadly feuds of past ages as evidence of the barbarism of those ages: will not posterity, some ages to come, regard the men of this age as barbarians, when they read of the continual wars among nations now called civilized? With whatever difficulties the subject is attended, of one thing I am certain, that the object professed is never gained by war; that redress for injuries is seldom obtained; and that the contest is usually continued until one or both parties are so exhausted as to be willing to make peace upon almost any terms.

We believe, however, and all who acknowledge the truth of the Bible must believe, that the blissful period will come, when "wars shall cease unto the ends of the earth." "The mountains shall bring peace to the people, and the little hills, by righteousness." Messiah, the Prince of peace, shall reign King of nations. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." His kingdom, which is *righteousness* and *peace*, shall be established over all nations, not by civil authority and penal statutes, but by the purifying influence of his gospel upon the hearts of men. This gospel, implanted in their souls by the Spirit of grace, and exerting a divine influence upon their whole conduct, will teach and persuade them "to do justly and to love mercy." A regard to justice and equity will check all unjust aggressions and provocations to war. A feeling of compassion, a spirit of love, of meekness and forbearance, and the entire absence of all malice, envy, revenge and resentment, will lead both individuals and nations to overlook and forgive unintentional offences and unavoidable misunderstandings. Connected by a bond incomparably stronger than the ties of a common nature; cemented by an influence more binding than even natural affection; divested of that inordinate self-love

which impels men to pursue their own worldly advantage, regardless altogether of the interests and the claims of others; it will be their habitual pursuit to promote each other's welfare, both for "the life that now is and for that which is to come." When this happy era shall arrive, the history of all past ages will probably appear more wonderful than the romance of the crusaders now appears to us; and they will perhaps be tempted to ask whether men of former ages had any other object of pursuit, than to make each other as wretched as possible. I do in my heart believe, it will then be a matter of as great surprise, that *Christians* have countenanced and advocated war, as it is now surprising to us, in this age and in this climate, that John Newton continued, for years after his conversion, in the command of a slave ship!

But to return from what may appear to some a digression. "To love mercy," in the highest sense of the expression, is peculiar to the true Christian, and it is the genuine fruit of sanctifying grace. Wherever this is implanted, it mortifies the pride and malice of the heart, those corrupt principles which give rise to the desire of revenge: it cherishes compassion for the wretched, from motives and principles more refined and exalted, and more expansive, than any thing of nature's growth. Who can contemplate the infinite mercy and love of God to a world in rebellion and revolt?—who can behold that endearing pledge of Divine love, the gift of the Son of God to die for transgressors?—who can realize to himself, that to the tender mercies of God, and to the condescension and grace of the Lord Jesus Christ, he is indebted for deliverance from eternal misery and wo—and not melt with compassion for the distresses of his fellow-men, and make every possible effort to relieve them? "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Who that expects or desires forgiveness for the ten thousand times ten thousand offences which he has committed against a God of infinite excellence and perfection, can withhold his forgiveness from a fellow-sinner, for some petty offence, or even for the most grievous injury? "If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." We have a solemn warning in the doom of the ungrateful servant who owed his lord ten thousand talents, and was frankly forgiven; and yet refused forbearance to a fellow-servant who owed him five hundred pence. "His lord was wroth and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their tresspasses." On the other hand, we have a powerful motive and abundant encouragement to acts of beneficence, in the example of the good Samaritan, who approved himself "neighbor to him that fell among thieves."

But our "labors of love" should extend immeasurably farther than the alleviation of temporary sufferings. They should aim at a nobler and sublimer object. They will find a larger scope in the spiritual condition of more than three-fourths of mankind, "who know

not God, and obey not the gospel of our Lord Jesus Christ." Do we justly estimate the value of salvation? Do we sincerely prize the gospel and the rich blessings which accompany it? Do we realize to ourselves the horrors of pagan darkness, and the infinitely deeper horrors of that world of woe, to which such multitudes are rapidly hastening downwards? And can we refuse, can we hesitate to make any effort, to endure any hardship, to encounter any danger, or to submit to any sacrifice, which may contribute to their deliverance? To send them the gospel; to put into their hands the word of life; to hasten on his journey the self-denying missionary, as the herald of mercy to warn them to flee from the wrath to come, and to offer them redemption through the blood of Jesus; this is *mercy*, this is kindness and compassion, in comparison with which, the most splendid charities which ever emblazoned the names of their founders, are obscured and sink into insignificance. Yet this is our obvious duty, and ought to be our supreme delight. "To whom much has been given, of them shall much be required." "Freely ye have received; freely give." Many an opulent Christian could spare, without feeling the sacrifice, what, under the blessing of God, might be the means of converting a heathen nation to the faith of the gospel; and who can tell but the widow's mite may be instrumental in the salvation of an immortal soul? Then works of faith and labors of love, though without merit, and no foundation of acceptance with God, will nevertheless be a source of heartfelt satisfaction and unutterable rejoicing, in that day when "they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

[*To be continued.*]

For the Christian Magazine.

SERMON.

By the late J. V. S. Lansing.

Rom. 6.2—*How shall we, that are dead to sin, live any longer therein?*

These words are the answer of St. Paul to the language of those who might suppose that the truths he had just been declaring, afforded encouragement for continuance in sin. The doctrine of justification, he had held up as being intimately connected with salvation.—He had effectually excluded all the performances of the creature, of what nature soever, from having any share in the procurement of the favor of God. By the law, he stated, the blessings of heaven can never be attained. The law was not given for this purpose. It entered, "that the offence might abound;" that, in view of its holy and rigid requirements, men might be led to reflect upon the nonconformity of all their thoughts, words, and actions, and discover the blackness of their character—their very nature being such, that the more clearly they perceive the spirituality of the law, the more fre-

quent are the outbreakings of corruption, the more rebellious their hearts. "By the law is the knowledge of sin.—When we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death." Yet, from all these sins, of which the law, which is holy, thus becomes the innocent occasion, as well as from all those we should be chargeable with, even if we had never seen or heard of the written law, there is a free justification; and this, by the obedience of our Lord Jesus Christ. So complete is this justification, that, however numerous and aggravated the sins that have been committed, they shall be remembered no more for ever; and so glorious a plan is this for rendering the sinner acceptable, that the more deeply he is involved in iniquity, the greater is the display of the justifying grace of God. However consolatory these truths to the weary and heavy laden, who flee to Jesus that he may save them from their sins; yet, to the proud and the licentious, they become an occasion of stumbling. If these things are true, say they, then let us continue in sin that grace may abound. Knowing that such views of the subject would be founded upon a wrong apprehension, or a wilful perversion of the truths he had been delivering, the apostle proceeds to point out the connexion between justification and sanctification. The former, though procured by the suffering and obedience of our ascended Lord, yet is actually applied to the soul only by means of faith—faith which worketh by love, and purifieth the heart;" so that it has a necessary connexion with the latter. With propriety, therefore, did the apostle say—"How shall we, that are dead to sin, live any longer therein?" We are justified persons: but justified persons are dead to sin. How shall we, then, being dead to sin, continue to live in it? "How shall we?" This form of expression is employed to denote the strongest negation, and implies that it is utterly impossible for those who are dead to sin, to live any longer therein.

In pursuing this subject, we shall endeavor to show, 1. What is to be understood by being dead to sin; and, 2, That those who are dead to sin, do not, and cannot live in it.

First: *What is to be understood by being dead to sin?* Those who are dead to sin, are mentioned, in the same epistle from which the subject of this discourse is taken, as being freed from the dominion of the law; and, also, as being made alive unto God through Jesus Christ. In the first place, they are not under the dominion of the law, but under grace. By nature, indeed, they "*were* the children of wrath, even as others." Being, at that time, under a covenant of works, it behooved them, if they would obtain eternal life by that covenant, to be able to plead, at the bar of the heart-searching God, that they had never violated, in any respect, a single precept of the law. If they could not put in this plea, there was no alternative but to remain under the curse. And since no descendant of Adam can plead conformity to the law, therefore, "as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law, to do them." From this law, the pen-

alty of which all have incurred, those who are dead to sin are delivered. The curse is removed from them: no violation is charged to their account, and, therefore, they are looked upon, in the view of the law, as having no sin, and consequently as being *dead to sin.*—"Christ hath redeemed us from the curse of the law, being made a curse for us." "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel." And not only are they delivered from *past* offences, but they have the words of the Lord for it that no *future* sin or sins can bring them into condemnation. Thus they are completely dead to sin. But, in the second place, they that are dead to sin, are alive unto God. "We are delivered from the law"—for what purpose? "That we should serve in newness of spirit." The phrase, "newness of spirit," has reference to a thorough spiritual renovation. The mind has undergone a transformation. The sentence of death, which pressed heavy upon the conscience, has been changed into a sentence of life: and, since a new spirit, a holy nature, has been received, there is a perception in the mind of the deformity of sin, of the beauty of holiness. Things that are perfect and holy are now desired, both as being lovely in themselves, and as being every way suitable to engage all the powers of the soul, and fill up all its capacity. The bias of the mind is heavenward: its principles of action are holy principles: holiness, therefore, it must pursue. While we have this radical aversion to all sin, we are, in this sense, dead to sin; dead to it in the view of the law, and dead to it, likewise, in respect to the new spirit we have received, and its holy exercises.

Secondly: *Those who are thus dead to sin, do not, and cannot, live in it.* Those who live in sin, not only commit it, but also find pleasure in it. They approve of many things which the holy law of God condemns. Of transgressions, indeed, which are manifestly such, they will disapprove; but, in general, their disapprobation is confined to mere outward actions, while the sinful character of the secret thoughts and purposes of the heart escapes their observation. It is not so much the external actions, as the thoughts which originate them, that mark the character in the sight of God. The mere act of raising the poniard, and plunging it into the heart of his victim, does not make the assassin a murderer: he is really such the moment he forms his bloody purpose. Those who regard actions more than thoughts, and look upon evil intentions, when not acted out, as comparatively innocent, adopt a standard altogether different from that which forms the Christian's guide. He perceives that his obligations extend to the secrets of the heart; and is sensible that all his thoughts, which are not in strict conformity to the law, are acts of rebellion against his Maker, and render him worthy of death. So far is he from approving sin, or taking pleasure in it, that it is his most ardent desire to commit it no more for ever. He hates it from the very bottom of his soul, and loathes, as filthy in the extreme, that "old man with the affections and lusts" which he constantly carries about him, which produces all his coldness and deadness, his doubts and fears and lapses into sin. Against this "old man," against all

iniquity, he wages a warfare of extermination. No beloved sin is reserved—no darling propensity spared: all, all is irrevocably devoted to destruction. This aversion to all sin in the believer, must be carefully distinguished from that remorse of conscience which often attends the violation of moral principles. Influenced by these principles, men may become good members of society; they may perform most if not all of those relative duties they owe to one another, as members of the same civil community; they may be hospitable, obliging, kind; they may attend strictly to the laws of honesty, and be very benevolent and charitable, according to the common acceptation of these terms: acts of religious worship they may also perform, and that too with frequency and sincerity. Now, when they conduct in a manner contrary to what they conceive to be their duty, they will feel the stings of conscience; they will be filled with regret: but this regret is of a different kind from that which the Christian feels; for, since all the moral principles of our nature have been much darkened by the fall, and indeed almost eradicated, the imperfect remains of them come far short of being an adequate standard of duty; and any regret, however deep, on account of the violation of these principles, must be as imperfect in its extent as the principles themselves: it cannot extend to all sin, much less to the corruption of the whole nature. This regret is also different from that of the Christian, inasmuch as mere moral principles are different from the principles by which he is actuated. He indeed feels the operation of moral principles too; but besides these, he has other new ones, peculiar to himself, which give rise to his aversion to sin. But suppose a person's life to be strictly regulated by these inadequate moral principles; yet all this would be entirely consistent with living in sin. Amiableness of deportment and consistency of conduct, though justly worthy of approbation, by no means determine the character in the sight of God. An apparently humble walk, not unfrequently, is but the veil which conceals the foulest pride. Deeds of benevolence, so stupendous as to excite the admiration of all, are often performed by hands that are impure. It is the heart which God requireth; and he who has been enabled to surrender it to him, "is a new creature; old things are passed away; behold all things are become new." His former life, even the best part of it, which was once conceived to be according to the dictates of purity and benevolence, and was therefore contemplated with supreme complacency, now becomes the subject of deep, heart-felt sorrow; for now it is perceived that, however salutary the influence of his deeds may have been, they were not at all conformable to the holy law of God. If he formerly numbered himself among the disciples of Christ, his profession was made, not from love to the great body of the church, but to quiet an upbraiding conscience; not to exhibit himself to the world for the honor of his Lord, as a subject of redeeming love, as a citizen of the heavenly country, as one who had renounced the present evil world and was simply making a short pilgrimage through it; but by mere formality to purchase a seat in heaven, or perchance only to procure a

passport to worldly respectability. Such formal Christians, however they may adorn their profession by the appearance of meekness and humility, by alms-deeds and more extended benevolence, are real enemies to the Lord Jesus Christ; and their condition is rendered the more awful by the fact that while they are "wretched, and miserable, and poor, and blind, and naked," they know it not. Acting from sinful principles, or from such as are inadequate to produce a heavenly walk and conversation, and approving sin, they still *live* in sin; they perceive not that they are destitute of love; while, for that heavenly grace, they perhaps mistake some few tender impressions, which, imperceptibly gaining admission into their hearts, endure for a season, and then as imperceptibly vanish, leaving the soul still faster bound in the chains of carnal security. But the true disciple of Christ is eminently distinguished for his love: love is the grand ruling principle of his life—love to him who loved from everlasting; love for him who died for his reconciliation, and rose again for his salvation. His obedience, therefore, is not the obedience of fear, nor yet that which is held as a price for the purchase of life: it is that obedience to which he is sweetly constrained by the love of Christ. Though he may be betrayed into sin, and does commit sin every day he lives; yet there is always a testimony against it in his own breast. Indeed, he cannot avoid sinning: there is a law in his members, a principle of his nature, which renders it impossible but that he should commit iniquity as long as he lives in the world. "The spirit indeed is willing, but the flesh is weak." When the Lord withdraws his smiling countenance, and powerful temptations assail, how easily is he overcome! Who is there among the disciples of the Lord, that cannot look back to the time when, with but a faint, and to his apprehension a mock resistance, he suffered himself to be taken captive by Satan at his will? When he actually bid the tempter welcome to his house, and sat down to sup with him? Ah, who can know the deceitfulness of the heart? The Psalmist knew it not; Peter knew it not; St. Paul groaned under it, when he was forced to cry out, "to will is present with me; but how to perform that which is good, I find not. For the good that I would I do not; but the evil which I would not, that I do." Yet all the while, St. Paul, as a renewed man, did not commit sin: for he adds, "Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me." To this agrees also the testimony of the Apostle John: "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot commit sin, because he is born of God."

The Christian, therefore, since he is born of God and possesses a holy nature, and acts from holy principles, cannot sin: and as he cannot commit sin, so neither can he live in it. All the exercises of his regenerated spirit are holy exercises. His thoughts and purposes are holy thoughts and purposes. He devotes himself, both soul and body, to the service of his Lord. The breathings of his soul are, Lord, let me ever be thine: take charge of me, thou King of saints: bring "into captivity every thought to the obedience of Christ;"

let my heart be always warmed in the contemplation of thine excellencies; and may my lips sing aloud thy praises, O Immanuel!—These are the genuine sentiments of his heart; and if he does not do the things he would, this failure is by no means to be attributed to any defect in his new nature, but to the power of indwelling sin; for while, with the great apostle, he can say, "I delight in the law of God after the inward man;" with the same apostle he is obliged to add, "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." But let it not be supposed that, because the Christian is dead to sin and does not live in it; because all his sins are to be attributed to what St. Paul calls the *flesh*, and the new spirit has no participation in them whatever; that therefore he has nothing to do with his sins, and so cannot repent of them. Nay, so far is such a conclusion from being correct, that the very contrary ought to be inferred; for none have the principle of repentance abiding in them, but such as have a new nature. What sorrow for sin can exist in that heart in which the love of sin is the reigning principle? How can that man turn from sin to holiness, with hatred and abhorrence of himself, who cannot be charmed with the music of holiness? How can he who has not the love of God in him; who is not constrained by the love of Christ; who has not the light of the Holy Spirit: how can such an one be sensible of the fact that in the flesh there dwells no good thing? Before he can be sensible of this, he must have the new spirit, which will enable him, by the contrast of its holy and spiritual exercises, to perceive the corruption of his nature, the absolute enmity of the carnal mind to all that is good, and his total inability to perform the least act of acceptable worship. While his views of his sinfulness come short of this, it is impossible he should have genuine repentance: but when he obtains such a sight of his spiritual incapacity; adopting the language of the apostle, "to will is present with me, but how to perform that which is good I find not—there is a law in my members bringing me into captivity to sin, so that when I would do good evil is present with me;" he will farther be led to cry out, "O, wretched man that I am! who shall deliver me from the body of this death?"

This burden of sin is a continual source of grief to the Christian. It was this that drew forth tears of sorrow from Job, from David, from Peter: and whoever has a new heart and a new spirit, as they had, will have such a perception of the beauty of holiness, and such a delight in spiritual things, that he will appear to himself as a sinner possessing a sinful nature, to be hateful in the extreme—while at the same time it is his high privilege to say, concerning the sins he commits, "It is no more I that do it, but sin that dwelleth in me." I am born of God: I cannot sin. I am dead to sin: it is impossible I should live in it: for "how shall we, that are dead to sin, live any longer therein?"

Let us now, for a few moments, attend to a few practical inferences which may be drawn from this subject.

1. There can be no reason why the believer should give way to

despondency on account of sin. Since there are powerful principles of corruption in the soul, and these too not lying dormant, like so many captive enemies, but in vigorous operation, like bloodthirsty foes who breathe forth nothing but vengeance; it is not surprising, that the believer should be betrayed into sin every hour of the day. In the midst of these foes, his composure of mind arises, not from the fact that his opposers are constantly diminishing in number, or that their hostile operations continually become less determined and malignant; but it arises from that exercise of faith whereby he is enabled to look upon them as real enemies, and to stay himself upon his God. But when faith is weak and corruptions are strong; when he falls an easy prey to the power of temptation; when spiritual things seem to have but a small share of his attention; and, beginning to reflect seriously upon the sinfulness of his conduct, he appears to himself to have lived in the world as though he were of the world—then he is in great heaviness: his sins come up in remembrance before him: O, says he, what has my life been, and how do I live? I thought the principles of grace in my soul would have effectually prevented such a course of conduct. I thought I should have lived to the honor of my Lord and Master, to whom I devoted myself. O, is it possible? Has it come to this, that I should so lose the sweet impressions of a Saviour's love, as to be able to commit such abominable sins, and live in such a thoughtless, careless manner as I have done? O, I am afraid that all the power of religion I have experienced, all the loveliness of the Saviour which I have seen, have been nothing but the suggestions of a disordered imagination, or the false glare of satanic delusion. Then when conscience condemns him, and the holy law of God condemns him, it may be that the sorrows of death will compass him about, and the pains of hell get hold upon him. With Jeremiah he may complain, The Lord "hath set me in dark places; he hath hedged me about that I cannot get out; he hath made my chain heavy: also when I cry and shout, he shutteth out my prayer. Thou hast removed my soul far off from peace. My strength and my hope is perished from the Lord." But, while he thinks of his affliction and his misery, the wormwood and the gall, cannot he also say, with Jeremiah, that his soul is humbled in him? Does he not look upon himself as a vile sinner? And, since it is manifest that he is not yet in despair, has he not some hope left that the Lord will yet show him his pardoning mercy? Whence proceed these exercises? Let him search and consider that the practical judgment of his mind is against all sin, in favor of holiness. Let him still have hope; for these are the genuine exercises of that new spirit, concerning which it is said that it lusteth against the flesh, and which is so displeased with those sinful operations of carnal nature, that it can by no means, and no consideration, allow of them at all. Since he hates the things he does, it is not he that does them: it is sin that dwelleth in him. He cannot sin. And there can be no reason why his darkness, his frequent sins, or even his occasional fears, should prevent him from "being confident of this very thing, that he which hath

begun a good work in him will perform it until the day of Jesus Christ." "For there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

2. The next inference we draw from this subject is, that those, who reject the doctrine of justification by the righteousness of Christ without the deeds of the law, are strangers to sanctification, and so still live in sin. What, say they, is this doctrine true? and is it a fact that the greater sinners we are the more does justifying grace abound? We will not, we can not believe such nonsense: for if these things were so, then we could honor God in no better way than by continuing in sin, for, by this means, grace would abound the more, and consequently God would acquire the greater revenue of honor and glory in our salvation. We reject such doctrine with disdain. We will follow after righteousness and holiness as the only means of obtaining the favor of heaven. The objection is sufficiently answered in the text—"How shall we, that are dead to sin, live any longer therein?" We cannot sin that grace may abound. And, if any suppose that the free salvation of Christ leads to licentiousness of practice—this alone is sufficient evidence they are yet unacquainted with the only principles of holiness. Christ Jesus must dwell in the heart by faith, as the "Lord our righteousness;" and his being made of God unto us righteousness, is inseparably connected with his being also made unto us sanctification. The love of Christ must exert its powerfully constraining influence: and the more we see we are saved by grace, not by works—the more we contemplate ourselves as lost sinners, without ability to save ourselves, without even a single desire in ourselves to be saved in a gospel way—and the more we can look upon the Saviour as having suffered the penalty of the law for us, and as having rendered a perfect obedience, by which we stand accepted as righteous persons in the sight of God;—the more these thoughts fill the mind, and the deeper impressions they make, the brighter will the flame of love burn in the soul, the more ardent will our devotion be to the service of God, and the more unreservedly will all the powers of the mind be surrendered up to be employed to the honor of our Lord and Master. Now, those who reject the doctrine of justification without works, are destitute of such humbling views of themselves; such exalted views of the merciful Redeemer: they have a high estimation of their own abilities, while they undervalue the work of redemption. Thus, instead of honoring God, as they pretend they do, they honor themselves, and cast dishonor upon the Saviour. Wherefore, since they are found defective in the main principles, all their boasted righteousness can pass for nothing more than the righteousness of the Scribes and Pharisees of old: they still live in sin.

But there is another class of persons, whose conduct is likewise condemned by our text. We allude to those who abuse the doctrines of grace, and take encouragement from them to live in sin. They think themselves safely lodged in the covenant of grace; and, since no sin can ever be brought to the charge of any who are in that covenant, therefore they may let the reins hang loose upon the neck

of their corrupt propensities: they may live as they list. But if they are not aroused from their awful security—if they come not to the knowledge of the truth as it is in Jesus, they will find, too late, they have been all the while galloping, as fast as they could go, to the regions of black despair. Let one consideration be addressed to such:—"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" And since ye are willing slaves to sin, Satan is your master, and eternal torments the wages for which you are to look.

But, my brethren, ye have not so learned Christ. "The grace of God, that bringeth salvation, teacheth us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." It is a mystery, which the world cannot understand, but which ye know well, that, in order to become alive to Christ, we must become dead to sin: and your daily experience confirms you more and more in this truth. When is it that you feel that you run most swiftly and cheerfully in the way of obedience? Is it not when, looking upon yourselves as wanting in all things, you have a view, by faith, of the justifying grace of God? And when is it that you are most carnal, and conform most to the world? Is it not when your views of God's free mercy and love in Christ are most dark and defective? Profit, therefore, by such experiences as these, and learn to become more and more established in the truth, that "sin shall not have dominion over you." The strength of sin, that is, the law, is taken away; for "ye are not under the law, but under grace." At the same time, be exhorted to follow after holiness. Seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him; let not sin, therefore, reign in your mortal body, that you should obey it in the lusts thereof; neither yield ye your members, as instruments of unrighteousness, unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. Let us remember that our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin; believing, that if we be dead with Christ, we shall also live with him—live with him *here*, and live with him *hereafter*. O, what hopes are these! that we shall live eternally with Jesus in the sanctuary above! Yes, my brethren, ye, who are dead to sin and alive to Christ; ye, who look for the appearing of the Saviour, and hope for the grace that is to be brought unto you at the revelation of Jesus Christ;—ye shall live with Jesus in heaven, where no sin shall mingle with your holy exercises—where no dark cloud shall intervene to obscure your view of the Redeemer's excellencies—where your harps shall be always tuned to the praises of your God.

REVIEWS AND CRITICISM.

REVIEW.

Sketches of Turkey in 1831 *and* 1832: *by an American.* New-York, J. & J. Harper. 1833. 8vo. pp. 527.

In the year five hundred and forty-five of the Christian era, Europe first felt the shock of a revolution which revealed to the world the name and nation of the Turks. On the sides of mountains which are the centre and, perhaps, the summit of Asia, we first hear of this extraordinary people. They were the despised slaves of one of the great khans or despots of that terrific region. The mountains they inhabited were filled with minerals, and they early learned to forge from them the weapons of war. A great leader arose among these despised slaves; and under him, the weapons, they had learned to make for their masters, became the instruments of their freedom and victory. Their masters were exterminated; and the first powerful kingdom of the Turks was established in Tartary.

Their career was both rapid and victorious. We soon hear of them exciting terror on the river Till, and also on the great plains of the Volga. In the year five hundred and fifty-eight, we find their ambassador at Constantinople, in the court of the then aged Justinian. They conquered and reigned from the Volga to China; and about the year nine hundred, a black swarm of them were menacing Europe with the terror of their arms. Their empire in Scythia or Tartary had then become dissolved; but each fragment of it was a powerful people. One of the Turkish princes marched an army over the mountains of Thibet and Cashmere, and reached the upper Ganges. Here he subdued mighty kingdoms: one of these, was the fertile Guzarat, in which was a pagoda endowed with the revenue of two hundred villages. Fifty thousand of the worshippers of the image in this pagoda were pierced with the darts of these Moslems. The image was broken, and an immense amount of pearls and rubies found concealed within it.

Persia soon submits to them. They invade the provinces of the Grecian empire: they conquer Asia Minor; and Egypt, too, falls under their sway. In the year thirteen hundred and forty-one, they pass into Europe; and in fifteen hundred and fifty-three, the city of Constantine is taken by them, and its inhabitants subjected to the greatest cruelties.

Such is the brief epitome of the history of that people whose present character and country are sketched in the book now before us. The author of it, who is understood to be an eminent physician in the city of New-York, informs us, in his introduction, that he has "attempted to preserve a record of his own impressions, without reference to the descriptions of preceding tourists." This information was quite unnecessary; for we had only read a few pages of his book before we perceived that in his coloring of the character

of the modern Turk, he had shaded it brighter than any preceding traveller.

If, however, it be true that the Turk of the present day is an entire different being from the Turk who lived even a quarter of a century ago, it is certainly a subject for felicitation; but we fear that our author has not viewed the character of this people through a *perfectly* clear medium. It is *possible* that some latent influence has induced him to praise too highly. We have, ourselves, seen Americans, who have travelled in Turkey within a short period, who do not praise its inhabitants as highly as our author; and we therefore infer that in *some* things his statements must be taken with allowance. Far be it from us to charge him with intentional misrepresentations. We believe that he intends to give, and in fact *does* give his impressions truly: but the *first* impressions of a traveller are not *always* correct.

The book is a *very* interesting one, and generally well written. It contains much valuable and interesting information about a country and people of which we in this hemisphere know comparatively little.

The nineteenth day after our author left New-York, the ship in which he sailed was near the straits of Gibraltar. These straits vary from nine to sixteen miles in breadth. Gibraltar, according to our author, is a huge prison, dignified by the name of a military post, standing fourteen hundred and thirty-nine feet above the level of the sea.

As the ship was sailing up the Mediterranean, "an immense column of dense white smoke appeared to issue from the ocean, and, although continually changing in form and volume, constantly preserved an elevation of one thousand feet." This smoke was the precursor of that volcanic island, one and a half miles in extent and one hundred and eighty feet in height, which made its appearance in that sea. They sailed by the island of Crete, on which is Mount Ida, the fabled birth-place of Jupiter; but this Mount Ida must not, as our author observes, be confounded with Mount Ida near the supposed site of ancient Troy.

The passing of Crete recalled to mind one of the scenes of the missionary labors of St. Paul.* On entering the Cyclades, or circle of islands, they took on board a Greek pilot; and our author, on trying to converse with him in ancient Greek, comes to the conclusion that the pronunciation of that language, "taught in all our colleges, is so decidedly burlesque, as to excite laughter whenever it is heard in Greece."

After "being fanned gently towards Mytilene, they saw Black Cape, the first land on the continent of Asia." Here Sappho flourished; and here, more than two thousand years ago, a school was established by Aristotle. At noon they stood towards the main land, which they examined as the *plains of Troy*. They are low and barren, bounded by insignificant hills.

They dropped anchor between Tenedos and the coast of Troy.

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* Acts 17 13.

Our author contradicts Virgil, where he affirms that this is an unsafe station for ships.* Some Turkish gentlemen from Tenedos visited the ship. "Cider was set before them, with the proper explanation that it was *not* wine, whereupon they drank freely." Champaign wine was also introduced *as cider*, which was much lauded. The Turkish religion will not suffer its votaries to drink wine, and yet they drink it under the appellation of cider; and our author informs us that *whiskey* is not considered as under the ban of their holy law.

Strabo, writing eighteen hundred years ago, could not designate the site of ancient Troy, and its locality, therefore, can now only be conjectured.

They entered the celebrated straits of the Dardanelles, which are about six miles wide at their mouth, and defended by very powerful military works. The hills on each side of the strait are high, and on the European side are cultivated: but on the Asiatic side are covered with wood, chiefly oak. The strait of the Dardanelles, or Hellespont, is about fifty miles in length from its mouth to where it widens into the sea of Marmora. Its breadth varies from two to five miles, and at Abydos it is only a mile and a half. There is a perpetual current running into the Mediterranean; and the scenery on each side is like to that on the Hudson above the highlands.—"Occasionally beautiful valleys descend to the water's edge, interspersed with cottages and country seats, among groves of pines, orange and lemon trees, while dense clumps of the dark green cypress marked the situation of a Turkish burying ground, and, by its sombre hue, heightened by contrast the general beauty of the picture."

Abydos is the place "where Xerxes crossed with his Persian host, on his disastrous expedition against Greece."

Our author thinks that the strength of the fortifications on the Dardanelles has been overrated.

Even at the distance of ten or twelve miles, the view of Constantinople is highly beautiful. A ridge of considerable elevation, covered with habitations, and bristling with minarets and domes, terminates in a low wooded point, which marks the situation of the seraglio, and the mouth of the Bosphorus. Over this point are the high hills of Asia, with the city of Scutari, while farther on the right are seen the picturesque Prinkissos islands.

Our travellers† noticed, in the streets of Constantinople, an entire absence of wheel carriages; and also numbers of monks stalking about "with their sanctimonious and dirty faces."

There are about thirty villages along the course of the Bosphorus. The waters are covered with myriads of sea-fowl, "which, as they are left undisturbed by the Turks, exhibited no signs of fear on our approach." These birds are left undisturbed, that they may assist in removing the animal and vegetable matter discharged from a large city. Our author saw a Circassian lady, the widow of a

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* Est in conspectu Tenedos notissima fama Insula, &c.——Statio *malefida carinis.*

† Our author and his companions.

Russian officer; and "scores of handsomer women might be selected in any village in our own country." Buyukderg is one of the villages on the Bosphorus, twelve miles from Constantinople, and south of it is the broad valley from which it derives its name. The name means literally, Great Valley. Here are eight distinct trunks of plane trees, all from one root, which our author thinks is the largest in the world. These trunks stand in a circle, and it is so large, that the Grand Vizier pitched his tent in it last year, when he reviewed the troops. It was on this great plain, where the crusaders under Godfrey de Bouillon encamped.

There is in Turkey an acorn from a certain species of oak, that, when mixed with bark, increases its power of tanning leather; and this acorn is called valonica, and begins to be exported in considerable quantities, to be used in this way.

Our travellers, in their rambles through a valley looking out on the Bosphorus, found groups of Turkish women, with whom they conversed some minutes; and our author seems to be skeptical as to the seclusion which travellers have represented as the fate of Turkish females.

Our author witnessed a Greek funeral. The deceased was dressed in his best clothes, and a woman which the author supposed at first was the widow, walked alongside the corpse, tearing her hair and manifesting the deepest wo; but he afterwards ascertained that a great funeral is like an Irish wake, and that this disconsolate woman had probably been hired for the occasion, at the rate of five piastres a day. This practice of having mourning women at funerals in the east, is of high antiquity. The prophet Jeremiah has reference to it: "*Consider and call for the mourning women, that they may take up a wailing for us, that our eyes may run down with tears and our eye-lids gush out with waters.*" Jer. 18.17. See also Amos 5.16. The Turks abstain from all outward demonstration of sorrow at a funeral. When the body is deposited in the grave, they offer up a simultaneous silent prayer. When the grave is filled up, they have a ceremony of sprinkling it with water, to denote that, like a plant, the soul of man will rise to immortality. Pots of flowers are placed near and over the grave.

On Sunday, our author and others attended divine service in the palace of the American minister, commodore Porter. "It was the first time that an American congregation had ever been assembled on the banks of the Bosphorus; and this was alluded to by the Rev. Mr. Goodell in a very appropriate and impressive manner. Old Hundred was sung with the fervor of a national anthem."

Our author attributes the frequent fires at Constantinople, to the careless habits of the people.

In five months, a Mr. W. an Englishman, travelled from Calcutta to Constantinople, by the way of Bombay—then up the Persian Gulf in a steamer to Bushire: he then traversed Persia by Tabriz, Ispahan, Arrarat and Erzeroom. From Trebizord he coasted the Black Sea. He spoke no language but his own, had no servants or guide, and yet performed this long journey without danger or im-

pediment. Mr. W. describes the Persians as a vain, gay and loquacious people; sumptuous in their dress and furniture, exceedingly disputatious, and in short, he terms them the Frenchmen of the east. Persia is generally fertile, though the people are much impoverished by bad government. Mr. W. thinks the Turks more trustworthy than the Persians.

The shop-keepers in Constantinople and in its environs, many of them, sleep on mats in the open air before their shops. The shops are not locked, which affords (says our author) a pleasing evidence of the honesty of the people.

Great quantities of the counterfeit coin which circulates in Turkey, are manufactured in Birmingham, England; and there are branch banks for it at Syra and Hydra. The persons engaged in it defend it "as a fair business transaction," alleging that *their* coin is not as much alloyed as that of the royal mint of Turkey.

Our author, in company with the Rev. Mr. Goodell, the excellent American missionary, visited a Turkish college. The sciences taught, were principally those connected with the military arts and with war; and the library was chiefly composed of French books or compilations from them. It also contained a number of manuscripts and a few printed works on mathematics, in Persian, Arabic and Turkish. The mode of writing in Turkey, like that in the east, is from right to left. The Turkish alphabet consists of 109 distinct characters, and the language is difficult to acquire. There are now many printing presses in the capital, established by the present Sultan, and books appear almost daily from them.

Our author climbed the high hills which overhung the villa in which he resided, and entered the vineyard which covered the breast of the mountain, and found the vines loaded with fruit. The grapes are large, white and sweet, and the finest table grapes he ever tasted. The rocks on both sides of the straits, and for eighteen miles from the sea of Marmora up the Bosphorus, are composed of argillaceous slate and transition limestone; and from there, volcanic rocks appear all the way to the Black Sea. There is an hypothesis of the geologist, that "at some remote period, the Caspian, Arol, the sea of Azof, and the Euxine, formed one great inland sea; that a sudden convulsion burst asunder the barriers of the Bosphorus, and as a necessary consequence, those of the Dardanelles and the Mediterranean at Gibraltar. The outpouring of such a volume of water lowered the whole level of this internal sea, and the inequalities of its bed produced a separation into distinct salt lakes." As the author stood on the eminence which he ascended, his view on the left embraced the boundless horizon of the Black Sea, while on his right he could see, across the high table land adjoining the Bosphorus, the minarets and proudly swelling domes of St. Sophia and Suleiman.

During the warm months, the Sultan resides at his various palaces on the Bosphorus. His habits are of the simplest kind, and he is the most graceful rider in his dominions. Like all his subjects, he is temperate in eating, and our author thinks that his annual expen-

ses do not exceed those of the President of the United States. The following is the estimate of the population of Constantinople: Turks, 160,000; Greeks, 30,000; Circassians, 30,000; Jews, 30,000: total, 250,000. The plague prevailed there, and our author, who it will be recollected is a medical man, describes it as "a species of typhus fever, which is accompanied by glandular swellings." It breaks out with peculiar violence in times of famine, and rarely attacks the rich and well-fed part of the population.

Our author states a fact that was known to us before, that "Boston particular," (which is composed of New-England rum and whiskey made at Sangerfield in Oneida county, highly rectified,) is shipped up the Black Sea, where it is distributed all over Armenia and Persia. American cottons are also in high repute; and the English are flooding the country with an inferior, spurious article, made in imitation of them. They are also in great demand in Persia; and for the latter market, they ought to be put up in bales weighing about one hundred and fifty pounds each, that they may be carried from Trebizord, a port on the Black Sea, on camels, to the interior.

We conversed a year or two since, with an intelligent American who had been at Constantinople, and had there conversed with Persian merchants, and was assured by them, that *American Cottons* would soon supercede all others, in their country. Speaking of the commerce of the Black Sea, our author informs us that fifty-eight millions of bushels of wheat were shipped from Odessa in the year 1830; that three millions are annually shipped from thence to Spain. The price of wheat at Odessa, (which is a Russian port on the Black Sea,) is about seventy cents per bushel.

The Turks are profoundly ignorant of banking, have no public stock, and no national debt.

He frequently asked the Greeks, Armenians, and Jews, why they remained in a country where the fruits of their industry were so heavily taxed? And their answer was, that they should be obliged to pay taxes any where; that there was no such country as Turkey on the globe.

There are in Constantinople one hundred and eighty large stone fire proof ware houses, called Khans, some of which are three hundred feet long and one hundred broad, three stories high. In one of these visited by our author, the lower floor was a row of coffee houses; on the second, was a rich display of jewelry; and on the third, an endless variety of Cashmere shawls. Since the practice of wearing the cotton articles, for turbans and girdles, has ceased, their price has sensibly diminished. Shawls which five years ago were worth one thousand dollars, can now be bought for three hundred. The most costly of these shawls are twelve feet long and four feet wide, and of so fine a texture that they can be drawn through a finger ring.

It seems doubtful whether the story, that the present Sultan is the son of a French woman, be true. Great reforms are going on under him in Turkey. The dress of the soldiery and military, has been conformed nearly to that of Europe. The present Sultan, Mahmoud, is fifty-four years of age, and has reigned twenty-four years. His features

are strongly marked, his eyes large, black and piercing. Our author thinks him the most superb looking potentate in Europe.

Our author heard the American Missionary, Mr. Goodell, preach an impressive sermon in Italian, to an audience composed of half a dozen different nations, assembled from various parts of the globe. All American travellers in Turkey, bear most ample testimony to the ability and efficiency of the labors of this distinguished Missionary.

The Sultan is said to be the best oriental scholar in his dominions, and promotes learning all in his power. Our author estimates the present number of schools at Constantinople, and its environs, at two thousand.

The heir apparent of the Turkish throne, is Prince Abdool, and much care is bestowed on his education. The Princes of the blood royal are, however, kept in a state of seclusion, for a movement against the Sultan, is usually followed by a decapitation of his nearest relations.

In case of an entire failure of heirs in the present reigning family, our author ascertained, that the next heir would be Gersy, or Gersy of Caucasus, who was a classmate of our author at the University of Edinburgh. Gersy now resides in Russia, is represented as a Mussulman converted to Christianity. While in Scotland, "he married a Scotch lassie much against the wishes of her family, and took her with him to Russia, where he now resides." "He is a lineal descendant of the ancient Khans of the Crimea."

According to our author, it is impossible to avoid being struck with the profound respect which the Turks universally pay to the female sex.

Our author denies that the Turks profess to believe that women have no souls.

We quote the following from our author in his own words:

"The use of veils in the east is also set down to the score of the husband's jealousy, although it would be quite as easy to attribute it to the modesty of the women themselves. It would not probably be a difficult matter to prove that in Asia, the cradle of the human race, both men and women used at first the same style of dress, but that the necessity for preserving the complexion from the effects of a burning sun, or from the chilling blasts of winter, soon suggested a veil as a protection, and the desire of pleasing supplied other distinctive marks. In the most ancient history extant, we learn that the veil was the greatest mark of distinction between the Hebrew male and female dress; and in the east it is almost the case at the present day.

"In the Biblical Archiology of Jahn, we find enumerated six different kinds of veils:

"1. The *radeed*, or hood. Songs 5.7. Isa. 3.23.

"2. The *tzamah;* covering the breast, neck, and chin, to the nose. Songs 4.1,3-6.7. Isa. 47.2.

"3. The *riallah*, or muffler. Isa. 3.19.

"4. The *mamafah;* covering the whole body. Isa. 3.22. Ruth 3.15.

"5. The *tzahif*, or double veil. Gen. 38.14.

"6. The *shebisin*, or caul, a thin, gauze-like fabric."

Our author cites a good many facts which certainly go to confirm his opinion, that the middle class of women in Turkey "actually

enjoy more liberty than in the other countries of Europe or in America."

Our limits will not permit us, *at present*, to continue our analysis from this interesting book of travels. The Turks are, in *some* respects, certainly an interesting people. We fully believe that when Christianity shall be presented to them in its primitive purity, and when printing presses shall become more general among them, that "converts to the cross" from Islamism will be multiplied. Can Turkey in *Europe* much longer continue under the power of the religion of the false prophet? We think the signs of the times answer this question in the negative. The Turk, although free from some vices which disgrace nominal Christians, is an indolent, lazy being. Possessed of some of the finest land on the globe, he will not raise his own bread. He begins to see that he must change his habits or that ruin awaits him. The beautiful and fertile country which he inhabits, must and will be restored to its ancient productiveness: there must and will be erected on the Bosphorus, a barrier to the colossal and increasing power of the North.

The Almighty is now literally shaking the nations. He is turning and overturning, and He whose right it is will reign King of nations. The heralds of the cross are every where planting the standards of the pure gospel. Faithful men from our own happy shores are already on the "ocean stream," (the Bosphorus,) laboring with apostolic zeal to enkindle the light of pure Christianity. *When* this fair country shall be given to the Son of God, and the sound of the pure gospel be heard all along the Bosphorus and the lower Danube, on the heights and in the vallies of the Balkan, is known only to the Almighty: but Eternal veracity is pledged that they *all* shall become vocal with his praise.

From the Presbyterian.

JUDGES 9.53.

Mr. Editor—In compliance with your request for an exegesis on Judges 9.53, I submit the following.

The language of our translation is, "And a certain woman cast a piece of a millstone upon Abimelech's head, and *all to break* his skull."

According to this version, the first clause of the verse expresses a fact and the latter an intention. But the original, and all the translations, both ancient and modern, to which I have access, make the latter clause an assertion, "and she broke his skull." Dr. Adam Clarke, who *should* be good authority on such subjects, pronounces this "a most nonsensical version of *vatarits eth gulgalto*, which is literally, 'And she broke or fractured his skull.'" But permit me to say a word in defence of our learned translators, to whom, under God, we are indebted for the best version of the Scriptures, that ever has been, or is likely to be, made. What then did they mean by

writing "all to break his skull?" I answer, they did not write it. The original edition of our received translation, in black letter, now in my possession, reads, "and all to brake [broke] his skull." And with this orthography, all the standard English editions of the present day agree. I am aware that to most readers, this will appear still more "nonsensical" and ungrammatical than the common reading. But the whole difficulty lies in the expression "all to," which is now obsolete, though it was perfectly intelligible when the translation was made, as equivalent to *actually*, *quite*, *altogether*. Of this many examples might be adduced from old English writers. Let two suffice. In a prayer, contained in Henry the Eighth's Primer, printed in 1546, is the following expression: "Stop my wounds, for I am *all to* [quite, altogether] plagued and broke." And in the classical language of Milton, nearly one hundred years later, 1637, we find the same expression: "Her wings—were *all to* [entirely] ruffled, and sometimes impaired." Comus v. 380.

With these explanations the verse will properly read, "And a certain woman cast a piece of a millstone upon Abimelech's head and *altogether or actually* (all to) *brake* his skull." E.

MISCELLANEOUS.

For the Christian Magazine.

ON WHAT GROUND DID THE REFORMERS OF SCOTLAND, IN THE TIME OF CHARLES II., REFUSE ALLEGIANCE TO HIS MAJESTY?

[Concluded from page 53.]

In a former communication on this subject, we brought up to view the oath of allegiance, or supremacy, as it was commonly called, which all were required to take who entered upon any public trust, as well as those whose loyalty to the king was suspected. We also noticed the reason why many refused to take the oath, viz. because it contained that peculiarly objectionable feature, an acknowledgment of the king's supremacy over the church. But lest what has been already stated be not considered entirely satisfactory, we shall now proceed to adduce other testimony, and other facts, that still further light may be thrown upon the subject, that the reigning spirit of the times may be more fully developed, and that the great object at which the dominant party aimed may more clearly appear.

The religious character of Charles II. and his brother James, is thus delineated by Mr. Alexander Shiels, in a work of his, entitled 'A Hind let Loose:'—

"During the exile of the royal brothers, it is undeniably known that they were, by their mother's caresses, and the jesuits' allurements, seduced to abjure the reformed religion, (which was easy to induce per-

sons to, that never had the sense of any religion,) and to be reconciled to the church of Rome; and that, not only they wrote to the pope many promises of promoting his projects, if ever they should recover the power again, and often frequented the mass themselves, but also, by their example, and the influence of their future hopes, prevailed with many of their dependants and attendants abroad to do the like. Yet it is unquestionably known, that, in the mean time of his exile, he renewed and confirmed, by private letters to Presbyterians, his many reiterated engagements to adhere to the covenant, and declared that he was and would continue the same man that he had declared himself to be in Scotland. And immediately before his return, it is known, what promises are contained in that declaration from Brida, to all protestants that would live peaceably under his government."

There can be no question but that Charles was a papist. From the very moment he took possession of the British throne, he set himself in deadly hostility to all the great principles involved in the Reformation: he exerted the whole of his royal influence and authority to extinguish the light of the Reformation, to enervate the spirit of religious inquiry, and to demolish all those monuments of christian enterprise which had been erected, at the expense of the toil, the sufferings, and the blood of the followers of the Lamb. By the parliament that convened January 1, 1661, Charles was declared to be "only supreme governor over all persons, and in all causes, and that his power and jurisdiction must not be declined."* This act laid the foundation of all his future tyranny and usurpation, and all that suffering and persecution afterwards endured by the followers of the Redeemer. According to this act, if his majesty should take upon himself to judge of the doctrine, worship, discipline or government of the church, he must not be declined as an incompetent judge.

Well did Charles understand the magnitude of that power with which he was now invested—well did he understand that he was a monarch to whose authority no limits or bounds had been set; and, being crafty as well as cruel, he knew well how to move the mighty engine now put into his hands, to accomplish the object of his ambition. Elevated to a height to which no mortal man could ascend without presumption, without encroaching upon the prerogatives of Almighty God; and destitute of integrity and uprightness, he became a fit instrument, in the hands of the prince of darkness, to crush every thing sacred and divine, and again to spread over the land all the darkness and disorder of papal superstition. Whilst seated on a tyrant's throne, he had crouching at his feet multitudes of sycophants, waiting for his commands that they might execute his pleasure. Among all the objects of his deadly hatred, the work of the Reformation was peculiarly obnoxious to him; hence, no sooner was he invested with unlimited power, than he commenced an exterminating war upon Presbyterianism in Scotland—and before the expiration of one year, the whole frame of Presbyterianism was virtually unhinged. Acting under the authority conferred upon him by the parliament of 1661, he sent different communications to his

* See oath of allegiance in former number.

privy council in Scotland; and by these, from time to time, he abridged the prerogatives of the ministers of Jesus Christ, both in their private and judicial capacity. We have room only for one extract from one of his letters, signed by Lauderdale. Having spoken in the preceding part of his letter of his allowing Presbyterianism to exist in a measure, he proceeds to declare—

"Our will is, that the said allowance be of no further force or continuance; but that the jurisdiction and exercises of church government shall be ordered, in the respective synods, presbyteries and sessions of the church of Scotland, by the appointment and the authority of the archbishops and bishops thereof, according to the standing laws, and their known privileges and practice conform thereunto.

"This our will and pleasure you are required forthwith to publish by proclamation, discharging all ecclesiastical meetings in synods, presbyteries and sessions, until they be authorized and ordered by our archbishops and bishops, upon their entering into the government of their respective sees, which is to be done speedily."

This letter is dated Dec. 28, 1661, and thus, before the expiration of one year, all meetings of the ministers and servants of Christ, as courts of the Lord's house, are expressly prohibited, except they rally under the standard of that form of church government which emanates from the throne of an usurper—a government which was entrusted to the hands of lordly bishops and prelates, who had no power or authority in the church, only as they derived it from the king. No wonder that the worthies of the Reformation refused to acknowledge such authority.

The king, in overthrowing Presbyterianism in Scotland, and erecting Episcopacy upon its ruins, had a particular object to gain. In accomplishing this work, without a formal act of parliament, he would have all archbishops and bishops, together with all the inferior clergy, to understand that all their power and authority in the church was derived from himself; and being so, they should constantly recognize their *immediate* dependance upon him, as the head of the church; that all their acts were of binding authority in virtue of that power he had delegated to them; and thus they were at once reduced to tenants at will. To confirm this usurped authority of his majesty, parliament convenes, 1662, and by a formal act sanctions his proceedings. As the act itself is long, we shall give the reader a condensed view of its contents in the language of Mr. Shields.*

"The very act begins thus. Forasmuch, as the ordering and disposing of the external government of the church doth properly belong to his majesty, as an inherent right of the crown, by virtue of his royal prerogative, and supremacy in causes ecclesiastic—whatever shall be determined by his majesty, with advice of the archbishops, and such of the clergy, as he shall nominate, in the external government of the church, (the same consisting with the standing laws of the kingdom,) shall be valid and effectual. And in the same act, all laws are rescinded by which the sole power and jurisdiction within the church doth stand

* See 'A Hind Let Loose.' Also, the Act itself, in full, which the reader will find in the Appendix to Wodrow's History of the Sufferings of the Church of Scotland.

in the church assemblies, and all which may be interpreted to have given any church power, jurisdiction or government, to the office bearers of the church, other than that which acknowledgeth a dependance upon, and subordination to, the sovereign power of the king as supreme. By which, prelates are redintegrated to all their privileges, and pre-eminences, that they possessed 1637. And all their church power is made to be derived from, to depend upon, and to be subordinate to, the crown prerogative of the king; whereby the king is made the only fountain of church power."

Comments on this act are unnecessary. The reader will readily perceive how rapidly the way is preparing for all that carnage and bloodshed, which after this ensued: he will perceive how broad is the foundation this tyrant laid for accomplishing that wide-spread desolation and ruin, that whitened the fields of Scotland with the bones of slaughtered victims.

The same parliament that declared it was an inherent right of the crown, that his majesty should be supreme head of the church, proceeded, by other acts, to guard and fortify this prerogative of their royal master. They passed an act "for the preservation of his majesty's power, authority, and government." In this they discharge all from petitioning for redress of grievances. They declare, concerning "those oaths, the national covenant and the solemn league and covenant, that they were, and are in themselves unlawful oaths, and imposed against the fundamental laws of the kingdom." They make it treason to take up arms against any commissioned by his majesty, or to invite strangers to come into any of his majesty's dominions. They further enacted, that no person, by writing, praying, preaching, or malicious or advised speaking, should express or publish any words, or sentences, to stir up the people to the dislike of the king's supremacy, or of the government of the church by bishops, or justify any of the deeds, actings, or things declared against by that act.

Parliament having by these, and many such acts, suppressed Presbyterianism, as they supposed, were still apprehensive lest the church of Christ would burst her chains, and escape into the liberty and freedom granted by the Redeemer. To prevent such a catastrophe as this, and to keep the Bride, the Lamb's Wife, in a state of absolute slavery, they proceeded to poison all the springs of liberty and science.

In their act concerning masters of universities, ministers, &c.—"They order and enact, that from this time forth, no masters, principal, regents, nor other professors in universities or colleges within the kingdom, be admitted, nor allowed to continue in the exercise of any function within the same, but such as are of a pious, legal and peaceable conversation, submitting to, and owning the government of the church by archbishops and bishops, now settled by law; and who having given satisfaction therein to the bishops of the respective diocesses, and patrons, and having in their presence taken the oath of allegiance, shall preserve their attestation of the same. And it is further ordained, that none be hereafter permitted to preach in public, or in families, within any diocess, or teach any public school, or

to be pedagogues to the children of persons of quality, without the license of the ordinary of the diocess."

Having thus brought into their measures all the seminaries of learning,—having corrupted all those fountains of civil and religious liberty, they proceed, with a relentless spirit, to stop the mouths of those who are already on the field of labor, that they may more effectually prevent the church of Christ rising from her state of degradation. They declare—"That if the ousted ministers dare to continue to preach, and presume to exercise their ministry, they should be punished as seditious persons; requiring of all a due acknowledgment of, and hearty compliance with, the king's government, ecclesiastical and civil; and that whosoever shall ordinarily and wilfully withdraw from the ordinary meetings for divine worship in their own churches, on the Lord's day, shall incur the penalties there insert."

We have been thus particular, in presenting to the view of your readers a brief abstract of some of those acts of parliament whereby Charles II. arrived at the possession of such tremendous power, that shook to the centre the whole of his dominions, especially that which produced such wide-spread desolation and ruin over the whole of Scotland. Having a parliament every way subservient to his views, he had no wish, they were not ready to grant; no object to be obtained, they were not ready to yield, and no usurpation of arbitrary power, they were not ready to sanction. Other acts were passed, besides those noticed above, both by the parliament and privy council, which deeply affected the cause of the Reformation, and by means of which much sorrow and sufferings were spread throughout the land. Our limits would not permit us to notice them all, or to be more full in our extracts from those already noticed. Sufficient however has been inserted, to let the candid and the unbiassed discover what were the great principles nourished in the bosom of Charles, and how dark and malignant was that spirit by which he was impelled to action. Having arrived at the summit of power, both in church and state—having concentrated in his own person all authority within his dominions, there was now no need of parliaments to confer upon him any new power, or invest him with any new authority: all that was necessary to carry on his scheme, and effectually to demolish the church, was merely a set of instruments that would obey his nod, and faithfully execute his commands. This he found in the privy council, composed of bishops and lords, creatures of his own creation, who, if possible, were still more savage and ferocious than the master they served. The machinery of government being now adjusted to the perfect satisfaction of his majesty, the assistance of parliament was now unnecessary. The king could touch every spring with the utmost ease: sitting at Whitehall, he could set the engine in motion at Edinburgh, Glasgow, at Pentland Hills, or at Bothwell's Bridge. Hence, from 1663 to 1669, we hear no more of parliaments: the whole was left to the management of him who was fixed in his purposes, and determined upon the overthrow of the cause of God in the land. The effects of this arbi-

trary power upon the church of Scotland, we propose to notice in a future communication; and whence it will appear, that those worthies of the Reformation refused to yield allegiance to Charles, on the ground of his arrogating to himself the prerogatives of Jesus Christ. in claiming to be head of the church. S.

[*To be continued.*]

To the Editor of the Christian Magazine.

The following resolution was adopted by the Associate Reformed Synod of New-York, at its meeting held at Cambridge, September 6th, 1833:

"*Resolved*, That this Synod approves of the establishment of Temperance Societies, on scriptural principles, and cordially recommends it to the members of the churches under its care to connect themselves with such societies."

It having been left to the churches, and individuals, by the above resolution, to judge for themselves, what they should approve of as a scriptural organization of a temperance society—I send for publication, in the Christian Magazine, a copy of the preamble and prinples which were adopted at the organization of a Temperance Society in my congregation, in the town of Crawford, Orange co. J. M'J.

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Believing, as we do, that intemperance of every kind is a violation of the Divine law, and ought to be carefully guarded against; and especially, that intemperance in the use of ardent spirits as a drink, is not only forbidden in the word of God, but is productive of the most injurious consequences to the health and happiness of individuals, the peace and comfort of domestic life, and the general order and welfare of civil society, as well as the best interests of morals, and religion; and believing also, that the gospel, which bringeth salvation to men, teacheth them to deny ungodliness and worldly lusts, and live soberly, and righteously and godly in this present world, and that it is our duty as Christians, and friends of our fellow-men and of our civil institutions, to discountenance, and do all in our power to check the progress of intemperance in our land, and save our youth and fellow-men from its deadly and ruinous consequences, both to body and soul—to temporal and eternal interests;—we feel ourselves called to organize a Temperance Society on the following principles:

1. That we consider the Christian Church as strictly and properly a Temperance Society, and that all her members are bound by their christian profession, given in a most solemn pledge over the symbols of their Redeemer's broken body and shed blood, to cultivate and practice temperance of every kind, and to abstain from every improper and unlawful use of ardent spirits.

2. That we view the members of the Christian Church as bound in duty, and in a consistency with their christian profession, not only

to be temperate themselves, but to discountenance by their example and influence, in every proper way, intemperance in others, and in the community.

3. That although we consider Christians to be under peculiar obligations to cultivate and set an example of temperance; yet we believe it to be a duty binding upon every individual, and every member of the human family, by the authority of their Maker; and that by disregarding it, they are transgressing the law of God, and subjecting themselves to his righteous judgments.

4. That we believe the gospel of our Lord Jesus Christ to be the great appointed means of reforming the world; and that it furnishes the most powerful motives, and the most effectual check to intemperance and immorality of every kind.

5. That as man, in his present fallen condition, is not only a guilty being, but sunk in depravity of nature, and moral impotence as to every good and holy work; every effort we make either to reform our own evil propensities and habits, or to arrest the torrent of intemperance and immorality in the world, ought to be made in the name, and in dependance upon the grace of our Lord Jesus Christ.

Recognizing these principles, which we believe to be scriptural, we hereby engage, in reliance upon divine aid, to abstain from, ourselves, and discountenance in others, in every suitable way, all excess and intemperance in the use of distilled spirits, and other intoxicating liquors.

EXTRACT OF DR. PRESSLEY'S ADDRESS.

According to our engagement, we give our readers a portion of Dr. Pressley's Address to the Students in the Theological Seminary of the Associate Reformed Synod of the West. The Seminary, we understand, is in a flourishing state; and we cannot but rejoice to know that the young men who are coming forward to the ministry in the different Synods, are under the tuition of such men as Dr. Pressley and Dr. McCarrell.

Permit me now to call your attention to some of those qualifications, which, though at all times important to the christian minister, are specially requisite in those who are called at the present time to labor in word and doctrine.

1. And here, let me, in the first place, urge upon you the importance of cultivating *an humble spirit.* Humility is an essential ingredient in the christian character. While, therefore, it becomes every follower of Christ to cherish humbleness of mind, it is specially important that the christian minister should be *clothed with humility.* It was a distinguishing trait in the character of our divine Master, that he was *meek and lowly in heart.* Though he was in the form of God, and thought it not robbery to be equal with God, yet *he made himself of no reputation, and took upon himself*

the form of a servant, and was made in the likeness of men. He came from heaven to earth, not to be ministered unto, but to minister, and to give his life a ransom for many. And while he was on earth with his disciples, he was particularly careful in instructing them in the nature and importance of humility. A spirit directly the opposite, is deeply seated in our fallen nature, and at an early period displayed itself among the apostles. *There was a strife among them, which of them should be the greatest.* And from this root of bitterness, *a desire to have the pre-eminence*, have sprung the most serious evils which ever disturbed the peace of the church of Christ. On various occasions, we find our Lord endeavoring, both by precept and example, to extirpate from the minds of his apostles this unhallowed spirit. At one time, Jesus, perceiving the thought of their heart, took a child and set him by him, and said unto them, *Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.* Luke 9.47,48. At another time, we behold him washing the feet of his disciples, in relation to the design of which we hear him addressing them in the following language: *Ye call me Master and Lord; and ye say well: for so I am. If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done. Verily, verily, I say unto you, the servant is not greater than his lord; neither he that is sent, greater than he that sent him. If ye know these things, happy are ye if ye do them.* John 13.13—17. And in conformity with the instructions of his Master, the Apostle Peter gives the following direction: *Be subject one to another, and be clothed with humility; for God resisteth the proud, but giveth grace to the humble.* There is no garment which so well becomes the christian minister as that of humility. And on the other hand, there can be no greater contradiction than for a man to call himself a disciple of Christ, and yet cherish in his bosom a proud spirit. Against the proud God hath set himself in battle array; but to the humble he giveth grace. As one who well understood the nature of humility has beautifully said: "He pours out his grace plentifully upon humble hearts. His sweet dews and showers of grace slide off the mountains of pride, and fall on the low vallies of humble hearts, and make them pleasant and fertile. The swelling heart, puffed up with a fancy of fulness, hath no room for grace. It is lifted up, not hollowed and fitted to receive and contain the graces that descend from above." But it may be inquired, what special necessity is there for the christian ministry to attend to the cultivation of the spirit of humility, at the present time? It might be replied, that there is something in the prevailing spirit of the age, which betrays a fondness for parade and show: and hence there is a particular necessity for the christian minister to guard against the influence of this spirit, lest, being lifted up with pride, he fall into the condemnation of the devil. But in speaking of the importance of an humble spirit, while I have reference to humility generally, which is di-

rectly the opposite of that spirit which would prompt us to think more highly of ourselves than we ought to think; what I have particularly in view, is, that humbleness of mind which will dispose us, under a consciousness of our own ignorance, to subject our understandings implicitly to the guidance of our divine Instructor. There is something very congenial to the feelings of our nature, in the idea of the "march of intellect;" and we are disposed to reflect with much complacency upon our superiority in wisdom above those who have gone before us; and it is doubtless true that the stock of human knowledge is increasing: the active spirit of inquiry is making improvements and discoveries in the various departments of human science. And the adventurous inquirer is disposed to ask, Why should we not make improvements in the department of theology? The bold and aspiring spirit, not content to walk in the good old way, is disposed to roam abroad, in quest of something new, which may throw the attainments of our fathers into the shade, and may be a monument of our superior sagacity. It is but too evident, that such a spirit is now extensively prevalent in the christian world: and hence those plain, common sense doctrines of the Bible, which were once dear to the church of God, and which are intimately connected with the life and power of godliness, are discarded, and their place is supplied by the philosophical speculations of men. Hence such doctrines as Election, Original Sin, and Justification through the imputed righteousness of our divine Surety, which men had no difficulty in seeing were a part of the system of revealed truth, when the authority of the Bible was paramount to the dictation of human wisdom, are exploded, because modern theologians cannot reconcile them with their philosophy of religion. In all your inquiries after divine truth, then, remember that the Christian is a disciple, a scholar in the school of Christ. Bring to the study of his word an humble, teachable and prayerful spirit. Guard against that presumptuous spirit which would prompt you to aim at being wise above what is written; to reason and speculate where you are called to believe; and to explain where your divine Teacher is silent. Bring down every towering imagination and every lofty thought to the feet of Jesus; subject every power of your mind to the guidance of his wisdom; and be content to learn the truth as it is in Jesus Christ.

2. A second qualification which I regard as of special importance in the christian minister, is, a spirit of *unbending firmness in adhering to the truth.* The Apostle forewarns his son Timothy, that the time would come, when men would not endure sound doctrine, but *after their own lusts, shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned to fables.* 2 Tim. 4.3,4. Hence, says the Apostle to Timothy, *continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.* Because certain men had crept in unawares, who turned the grace of God into lasciviousness, and who denied the only Lord God and our Lord Jesus Christ, the Apostle Jude thought it needful to write to the brethren, exhorting them, *To contend earnestly for the faith once*

delivered to the saints. It was with the Apostle an object of unceasing care, to see that the brethren were established in the faith, that they might no more be children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive. The christian minister is officially appointed for the defence of the gospel. It is therefore of the utmost importance that he be thoroughly acquainted with the truth of the gospel, and that he be firmly established in it. Many temptations will be presented to him, to induce him to surrender the truth. The tempting bait of *popularity* is often presented to the mind of the christian teacher, as an inducement to give up the truth. The fact exemplified in the history of the primitive Christians, has in every age been verified in the treatment which the peculiar doctrines of the gospel have experienced; *every where they are spoken against.* And accordingly it is no unusual thing to hear those who are decided in their adherence to the truth, represented as bigoted, prejudiced and narrow-minded. While those who are disposed to yield a little to the prevailing taste of society, and adopt a more accommodating creed, are complimented as men of enlarged and rational and liberal views. As an inducement to lay down a decided testimony for truth, the christian minister will sometimes have presented to him the prospect of worldly honor, preferment, popularity. It will be said by those who love to hear the preacher prophesy smooth things, 'Renounce those rigid, antiquated and repulsive doctrines, such as, eternal, unconditional election, the imputation of Adam's first sin to his posterity, justification through faith in the imputed righteousness of our divine Surety, the total depravity of man's nature, and his utter inability to do good: doctrines which may have been tolerable in a comparatively barbarous and uncultivated age, but which are far in the rear of the improvements, and the advanced state of science, characteristic of the present day. Give up those old-fashioned and worn-out doctrines, and adopt the new and improved views of theology of the present age, and your ministry will be much more popular.' The prospect of *peace*, and *the friendship of the world*, is presented to others, as an inducement to be silent, in relation to the distinguishing doctrines of the gospel. It will be said by those whose gentle spirits are thrown into fearful trepidation at the very thought of contending for the faith, 'If you preach the peculiarities of the gospel which are so contrary to the prevalent opinions of men, you will provoke opposition, and the peace of society and of the church will be destroyed. After all, there are few who will receive these doctrines. And not only will your labor be in a great degree thrown away, but the peace and harmony of the christian world will be put in jeopardy. Be silent, therefore, in relation to those truths which are controverted, and be content to preach those great doctrines of revelation which will be generally acceptable, and you shall enjoy freedom from the disquietude and vexation of theological warfare, and shall enjoy the enviable lot of living in peace.'

By these, and such like considerations, will the strength of your

attachment to the truth be tried. Then study to make yourselves thoroughly acquainted with the truth as it is in Jesus, and be steadfast and immoveable in adhering to it. To enjoy the good opinion of men is desirable, and we are instructed to please our neighbor for his good to edification. But we are stewards of the mysteries of God; and it is required of a steward that he be faithful. Peace with our fellow-men is desirable, and peace in the church is to be sought by all proper and scriptural means. But while peace is a proper object of desire, what shall a man give in exchange for his soul? All the towering hopes of immortality—all the joys of paradise—the promise of the life that now is, and also of that which is to come;—all are founded upon the truth: and if the truth be surrendered, all these must fall with it. Hearken, therefore, to the sacred admonition, *Buy the truth and sell it not.* Abhor that hireling spirit which would barter the truth for the enjoyment of ease. Put far from you that dastardly spirit, which would betray the truth, rather than meet the scorn and contempt of an ungodly world. And in the name of him who is the Amen, the faithful and true Witness, unfurl the banner of the cross, and let TRUTH appear in blazing capitals inscribed upon it.

3. Another qualification of special importance to the christian minister who would fulfil the great design of his calling, is, *an enlarged degree of christian zeal.* By christian zeal, I mean sincere and ardent devotedness to the promotion of the glory of God and the spiritual interests of our fellow-men. The unhallowed fire of zeal without knowledge, has done much evil in the church of God. It has hurried men of a warm temperament into the wildest extravagancies, and has, to an unhappy extent, exposed our holy religion to the contempt and derision of the world. But, on the other hand, that benumbing coldness, characteristic of the ministrations of many preachers of the gospel; the dullness and lifelessness of their addresses to their fellow-men, on the great subjects of life and death and eternity; their backwardness to take any part in those schemes of benevolence which have a tendency to meliorate the moral condition of society, and to disseminate the knowledge of salvation to the ends of the earth; their great concern to consult their own ease and temporal emolument; and their unwillingness to submit to any sacrifice or to undergo any privation in the service of Christ; have a direct tendency to lead men to the conclusion that their religion is an empty form, a mere lifeless body, without the animating spirit. Such men have too long been numerous in the sacred office, and have hung as a dead weight upon the prosperity of the church of God. Of such, has the prophet given us a most characteristic description: *His watchmen are blind; they are all ignorant; they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs, which can never have enough; and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter. Come ye, say they, I will fetch wine and we will fill ourselves with strong drink; and to-morrow shall be as this day and much more abundant.* Isa. 56.10–12. From such men may the Lord in mercy

deliver his church! The world is perishing in ignorance and guilt around us, and the dark places of the earth are full of the habitations of cruelty. The commission which our Lord has given us, is to go and preach the gospel to every creature. The field of labor before us is, THE WORLD. The souls of thousands of our fellow-men are perishing under a famine, not of bread nor of water, but of hearing the word of the Lord. And if they shall perish through our sloth and neglect, if they shall go down to destruction, without a vigorous effort on our part to supply them with the bread of life, fearful indeed will be our responsibility! Too long have the christian ministry slumbered, while the cry, which the needy condition of the world utters, is, COME OVER AND HELP US. It is time to awake out of sleep. The Church of Christ does not want men to minister in holy things, *Who lie on beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that chant to the sound of the viol and invent to themselves instruments of music, like David; that drink wine in bowls and annoint themselves with the chief ointments; but they are not grieved for the afflictions of Joseph.* Amos 6.4–6. She does not want men to serve her, whose sordid souls desire to be put into one of the priest's offices, that they may eat a piece of bread; men who consult their own ease; who lounge about our cities in quest of "good livings," while the cries of the destitute are heard from every quarter. No! the interests of the church call loudly for men who are willing to deny themselves and take up the cross and follow their Lord and Master; men full of faith and of the Holy Ghost, who are prepared to labor in the service of Christ; who are ready to endure hardness as good soldiers of Jesus Christ; men whose hearts are expanded by the love of Jesus, and whose bowels of compassion are moved by the contemplation of the wretchedness and misery of their fellow-men, and who are therefore ready to endure all things for the elects' sakes, that they may obtain the salvation which is in Christ Jesus, with eternal glory. Let such men come forward to the service of the Lord Jesus, in the ministry of reconciliation, and then shall Zion soon appear, *the perfection of beauty, the joy of the whole earth.* Let such watchmen be found upon the walls of Zion, and soon shall the Church of Christ LOOK FORTH AS THE MORNING, FAIR AS THE MOON, CLEAR AS THE SUN, AND TERRIBLE AS AN ARMY WITH BANNERS. Amen.

REVIVALS.

The *Vermont Chronicle* remarks:—"When we copy accounts of revivals from other papers, in which the names of 'the honored instruments of the work' are paraded for our admiration, or for our information, so that, if we would have a revival, we may know who to apply to, besides the Holy Spirit, we commonly strike them out. And, if revivals shall prevail during the present year, we hope those who send us accounts of them, will not call upon us, either directly or indirectly, to ascribe the praise to any but the 'Father of lights, from whom cometh down every good and perfect gift.'"

INTELLIGENCE.

INSTALLATION.

At a stated meeting of the Associate Reformed Presbytery of Saratoga, on the 12th of February, 1834, the Rev. DAVID CAW was installed pastor of the congregation of *Broadalbin*. Sermon by the Rev. James Laing, of Springfield. The Rev. James Mairs, of Galway, presided; the Rev. Robert Forrest, of Stamford, addressed the pastor, and Professor Proudfit, of Union College, addressed the people. The assembly was large, attentive and solemn. The auspicious circumstances under which this pastoral connexion is formed, furnish a pleasing anticipation of comfort to the pastor, and usefulness to the church.

POO-TO ISLAND.---TEMPLE.

February 4th, (1833,) we arrived at the island Poo-to, lat. 30 deg. 3 min., long. 121 degrees.

At a distance, the island appeared barren and scarcely habitable, but as we approached it, we observed very prominent buildings, and large glittering domes. A temple built on a projecting rock, beneath which the foaming sea dashed, gave us some idea of the genius of its inhabitants, in thus selecting the most attractive spot to celebrate the orgies of idolatry. We were quite engaged in viewing a large building situated in a grove, when we observed some priests of Budha walking along the shore, attracted by the novel sight of a ship.—Scarcely had we landed when another party of priests in common garbs and very filthy, hastened down to us, chanting hymns. When some books were offered them, they exclaimed, "Praise be to Budha," and eagerly took every volume which I had. We then ascended to a large temple surrounded by trees and bamboo. An elegant portal and magnificent gate brought us into a large court, which was surrounded with a long row of buildings—not unlike barracks,—but the dwellings of the priests. On entering it, the huge images of Budha and his disciples, the representations of Kwatt-yin, the goddess of mercy, and other deformed idols, with the spacious and well-adorned halls, exhibit an imposing sight to the foreign spectator. With what feelings ought a missionary to be impressed when he sees so great a nation under the abject control of disgusting idolatry? Whilst walking here, I was strongly reminded of Paul in Athens, when he was passing among their temples, and saw an altar dedicated "to the unknown God." For here we also found both a small hall and an altar covered with white cloth, allotted to the same purpose. I addressed the priests who followed us in crowds—for several hundreds belong to this temple; they gave the assent of indifference to my sayings, and fixed their whole attention upon the examination of our clothes. It was satisfactory, however, to see that the major and intelligent part of them were so eagerly reading our books, that they could not find a few moments even to look at us. The treatise which pleased them most, was a dialogue between *Chang* and *Yuen*, the one a Christian and the other an ignorant heathen. This work of the late

much lamented Dr. Milne, contains very pointed and just remarks, and has always been a favorite book among the Chinese readers.

The high priest requested an interview. He was an old deaf man, who seemed to have very little authority, and his remarks were common-place enough. Though the people seemed to be greatly embarrassed at our unexpected appearance, their apprehensions gradually subsided; meanwhile we had the pleasure of seeing our ship coming to anchor in the roads. Having therefore renewed my stock of books with a larger store, I went again on shore. At this time the demand was much greater, and I was almost overwhelmed by the numbers of priests who ran down upon us, earnestly begging at least one short tract, of which I had taken great quantities with me. I was very soon stripped of all, and had to refuse numerous applications.

We afterwards followed a paved road, discovering several other small temples, till we came to some large rocks, on which we found several inscriptions hewn in very large letters. One of them stated that China has sages! The excavations were filled with small gilt idols, and superscriptions. On a sudden we came in sight of a still larger temple, with yellow tiles, by which we immediately recognized it as imperial. A bridge very tastefully built over an artificial tank, led to an extensive area paved with quarried stones. Though the same architecture reigned in the structure of this larger building as in the others, we could distinguish a superior taste and a higher finish. The idols were the same, but their votaries were far more numerous; indeed this is the largest temple I have ever seen. The halls being arranged with all the tinsel of idolatry, presented numerous specimens of Chinese art.

These colossal images were made of clay, and tolerably well gilt. There were great drums and large bells in the temple. We were present at the vespers of the priests, which they chanted in the Pali language, not unlike the Latin service of the Romish church. They held their rosaries in their hands, which rested folded upon their breasts; one of them had a small bell, by the tinkling of which their service was regulated; and they occasionally beat the drum and large bell to arouse Budha to attend to their prayers. The same words were a hundred times repeated. None of the officiating persons showed any interest in the ceremonies, for some were looking around, laughing and joking, whilst others muttered their prayers.—The few people who were present, not to attend the worship, but merely to gaze at us, did not seem in the least degree to feel the solemnity of the service. Though we were in a dark hall standing before the largest image of Budha, there was nothing impressive: even our English sailors were disgusted with the scene. Several times I raised my voice to invite all to adore God in spirit and in truth, but the minds of the priests seemed callous, and a mere assent was all that this exhortation produced. Though the government sometimes decries Budhism as a dangerous doctrine, we saw papers stuck up, wherein the people were exhorted to repair to these temples in order to propitiate heaven to grant a fertile spring; and these exhortations were issued by the emperor himself. What inconsistency!—*Gutzlaff's Journal:* [*Missionary Herald.*]

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TEMPERANCE ADDRESS.

Delivered in Geneva, February 25, 1834.—By J. F. McLaren.

Intemperance: Its History—Jews, Greeks and Romans—England in the 16th century—Beer Drinking in Germany—Evils of Intemperance—Remedy—Plan—Feasible and Benevolent—Expostulation with the Intemperate.

The subject of Temperance has, in this place, been so often and so ably advocated, that I should do a great indignity to this audience, did I not presume you to be familiar with it. I am conscious that I approach a subject, from which, by much handling, the varnish of novelty has long since been rubbed off; a circumstance which, though it makes me despair of entertaining you with originality, at the same time inspires me with the more sanguine hopes of addressing you with advantage and success. The early advocate of the Temperance Society might astound an audience with his facts and reasonings; he might produce a momentary excitement by his arguments and expostulations; but he had the mortification of finding the ice of prejudice, too thick to be broken by a single, no matter how powerful effort: the community had so long and in such numbers, wallowed in intemperance, that even a Hercules, without his river,* would be unable to cleanse it; and the speaker was obliged to leave his audience scarcely half convinced, and not at all reformed. But the later advocate of temperance finds the community farther advanced than when the other left it: he finds the better, if not the larger portion of it, well acquainted with the subject of which he treats, fully convinced of its importance, and cordially enlisted in its support.

To be convinced of the truth of these observations; look back only eight years, in the history of this village, when, in every store, ardent spirits were kept and sold—and, by the way, the blotters of the merchants of that period are beginning to be objects of considerable curiosity to the temperance antiquarian; look back eight years, when your hospitality was graduated according to the quality and variety and abundance of your liquors; when the next question to, "how do you do?" was, "what will you take?"—when all convocations, civil, military, social, and even ecclesiastical, were attended with a due array of bottles, glasses, and all the conveniences and materials for drinking—and tell me, had the village papers contained a notice of a temperance meeting, would you not have regarded it as

* Hercules was employed to cleanse the stables of Augeas, in which a large number of oxen had been stalled for 30 years: he accomplished the work by turning the river Alpheus through it.

the most mysterious paragraph in the whole sheet? would you not have asked the first neighbor you saw, what it meant? and would you not have come together, with smirking faces,* and keenly sit for a rare treat of the ridiculous? I have had some experience of the comforts of making a temperance address† under such felicitous circumstances. And I have seen my facts and my arguments and my expostulations, shot forth with the ardor of a novice in the science of human nature; I have seen them fall, inefficacious, from the impenetrable shield of apathy and incredulity, which a wide-spread and besotting custom had furnished my audience; while only a few old men, whose sons intemperance had slain, evinced any interest in the subject; or, perhaps, four or five disconsolate looking women, whose homes it had desolated, whose husbands it had brutalized, whose children it had beggared. Happily, I am not liable to such mortification now; and I rejoice, rather than regret, that you are familiar with the subject to which your attention is respectfully solicited.

Let me take a cursory glance at the *history of intemperance;* then briefly enumerate some of the *evils of it;* and thirdly, illustrate and recommend the plan of the Temperance Society for *its termination.*

1. Intemperance in the use of intoxicating drinks, which is the practice we are combatting, is of very ancient origin. The first recorded case of drunkenness is that of Noah. I have no idea, however, that that Patriarch was a drunkard, although he has the unfortunate celebrity of being the first man whose intoxication is mentioned on the page of history. It is probable, that he was ignorant of the pernicious effects of freely drinking the liquor which he had recently expressed from the wholesome and delicious grape: at any rate, we have no proof that he was ever guilty of such excess a second time. The vine continued to be cultivated by the posterity of Noah, many of whom indulged to excess in the use of wine. They could not have been ignorant of its qualities and effects: they drank because they loved it.

The Jews, in subsequent ages, stood much higher on the scale of temperance, than any of their contemporaries. Although simple, unadulterated *wine* was their earliest, and for a long time, their only intoxicating beverage, yet they afterwards invented others of a more powerfully stimulating kind. These are mentioned in the scriptures, by the names of *mixed wine*, and *strong drink.* By the former, we are not to understand, wine diluted with water, as the term imports when predicated of the drinks of the Greeks, but wine impregnated with other stimulating substances. Their strong drink was made of different kinds of fruit, especially dates, with honey and narcotic stimulants.** The moderate use of wine, of which it took a large quantity to produce intoxication, was permitted; but excess was prohibited and threatened with severe punishments. The use of mixed wine and strong drink, in any quantity, is spoken of in the scriptures, with decided disapprobation. Nevertheless, their history

* Risus ab angulo.—*Horace.*
† The first one ever delivered in the state of New-Jersey.
** See Jahn's Biblical Archeology, Sec. 144.

informs us that many cases of intoxication occurred among the Hebrews.

Among other nations intemperance prevailed extensively. Drunkenness disgraced their courts, their camps and even their temples: and from these elevated stations it descended to the whole mass of the people. In the court of Pharaoh, at a very early period, we hear of such an officer as a *chief butler*. Gen. 40.9. Benhadad, the king of Syria, was found in his camp, drinking himself drunk, at noon. 1 Kings 20.16. The king of Babylon had his cup-bearer, a practice which prevailed all over the east, and his halls often resounded with the noise of profane revelry. In the court of the Persian monarch, the practice of drinking seems to have been conducted in a very systematic manner: for it is said, when Ahasuerus made a seven-days' feast for the people that were in Shushan, that, though they had the royal wine in abundance, "the drinking was according to law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure." Est. 1.7,8. The king's pleasure, on that occasion, carried him far enough beyond the limits of sobriety, for he became so inebriated as to do first, a very indecorous, and then a very cruel act against his wife and queen.

Among the Greeks and Romans, the lauded virtuosos of classic antiquity, intemperance was extremely common. The bacchanalian revelries, in honor of a drunken divinity, are proof sufficient of the depressed state of temperance morality at Athens. Plato says expressly, that "he had seen the entire population of that city drunk, at once. The laws of Solon, against intemperance, prove the existence of the evil, while history attests that they were ineffectual to its suppression. The Greeks loved revelry. Their victorious Alexander fell a victim to his thirst for wine, which was as insatiable as his ambition:—the cup of Hercules was too powerful for him, though he had shown himself fully competent to manage his club.

The Romans, during the early and more heroic period of their national existence, were, indeed, comparatively free from this vice; and even afterwards, seeing the pernicious consequences of it in Greece, they prohibited the orgies of the bacchanalians and banished the abettors of them from Rome. The most charitable reasons, I can venture, upon a hasty view, to assign for the abstinence of the earlier Romans, are, that they were too much engaged in war, to attend to the production of wine, and too poor to buy it of their neighbors. They subsequently became as great drunkards as the Greeks. Intemperance, when it once commenced, increased perhaps more rapidly among them, than among almost any other people. Wine was, at one time, a rare and costly cordial, and shortly after, was drank by hogsheads. Lucullus, a celebrated general, was, when a boy, accustomed to see it served to the guests at his father's entertainments, only once in an evening: but when he became a man, among other extravagancies, he himself distributed one hundred thousand gallons among the populace, on one occasion. At the triumphs of their generals, wine, in incredible quantities, was given to the people. Now such profusion could

not be indulged, without much intoxication: "*sepultus vino*"—buried in wine, was an expression, which the Romans understood the meaning of perfectly. And when their convivial poet sang the praises of *moderate* potations—and his odes show the existence and extent of their dissipations—he meant, just what the Scottish Bard did, in commending the qualities and effects of Willie's "peck o' maut," to wit, that social drunkenness was a most agreeable thing.

The basis of nearly all the intoxicating drinks of the ancients was undoubtedly wine. To this, other ingredients were sometimes added, to improve its flavor or to increase its stimulating qualities. For the former purpose, they added considerable quantities of salt water, and a handful of cyprus leaves, and a few cedar shavings, and a little tar or pitch. The mixture was then evaporated to the consistency of a muddy syrrup, and put away in their smoky apartments, in new skin bottles; when about to be drank, it was diluted, I might almost say dissolved, in from four to twenty parts of water, and strained through a cloth, when it was fit for use—at least, so they thought. This delicacy was about as near akin to the pure juice of the grape, as most of the wines in common use among us, which are produced in the genial climate of New-York wine-cellars.

When we read of the large admixture of water which the ancients gave their wine, we must not give them too much credit for attachment to "thin potations;" for such was the quality of their wine, that, heroes as they were, they could not swallow it without such dilution. Nor must we be misled into too high notions of Jewish abstemiousness, by reading of one or two bottles of wine, as the rations of a large company; for they were not your slender-necked and concave-bottomed champaine bottles, but full-grown sheep skins and goat skins with the legs appertaining.

That intemperance was very prevalent among the heathen, at the commencement of the christian era, is evident from numerous passages in the New Testament. That it prevailed in the second century, is implied in the Apology of Tertullian, which exonerates Christians from the charge of being guilty of it: he says, "they eat and drink as those who remember that they must pray afterward." That it prevailed in the fourth century, is demonstrated by the elaborate and condemnatory description which Augustine gives of it: he calls it, "a distemper of the head; a subversion of the senses; a tempest of the tongue; a storm in the body; a shipwreck of virtue; the loss of time; wilful madness; a captivating demon; a sugared poison; a sweet sin, which he that hath, hath not himself, and he that commits it, is not only guilty of sin, but is, himself, altogether sin."*

Some time in the 13th or 14th century, distilled spirits were discovered. They were not brought into England until the 16th century. I suppose they are called *ardent* spirits, because of their fiery and inflammatory character—a quality that commonly betrays itself in the faces of those who drink much of it,—and we need not go back to Bardolph's "everlasting bon-fire-light" for an example.

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* Turbatio capitis, subversio sensus, tempestas linguae, procella corporis, naufragium virtutis, amissio temporis, &c.

The quantity of wine drank in England, in the 16th century, was so great, that the statements made respecting it are scarcely credible. What shall we think of the popular temperance, when one hundred casks of wine were consumed at the installment of an Archbishop of York? Yet such was the fact during the reign of Edward VI. Or what shall we look for among laymen, when that high dignitary of the church consumed, in his household establishment, eighty casks in a year. I have said casks, though my authority says tuns—tuns holding two hogsheads each. Surely, when such was the practice of ecclesiastics,* there could not be a very rigid temperance among the laity. And the following "merry induction," which was made at the time, lets us into the truth of the case: "good wine maketh good blood, good blood causeth good humors, good humors cause good thoughts, good thoughts bring forth good works, good works carry a man to heaven; *ergo*, good wine carrieth a man to heaven. If this be true," it is added, by way of corollary, "more English go to heaven in this way than any other, for there is more Canary brought to England, than to all the world besides."

Beer has now, in a great measure, superceded wine among the common people of England. Dr. M'Nish, of Glasgow, speaking of intemperance in the use of beer, says, "the drunkenness, in question, is peculiarly of British growth. The most noted examples of it are to be found in inn-keepers and their wives, recruiting sergeants, guards of stage coaches, &c. Many of the coal-heavers on the Thames think nothing of drinking daily two gallons of porter, especially in the summer season. Carter, in his letters from Europe, speaks of beer as the national drink of the English.†

The following, from a "a tour in Germany," informs us of the esteem in which malt liquor is held there: It is a sketch of the evening *studies* of the University Students, or Burschen, as they call themselves. They are at an inn, "every man with his bonnet on his head, a pot of beer in his hand, a pipe or segar in his mouth, and a song upon his lips; never doubting but that he and his companions are training themselves to be the regenerators of Europe. They lay their hands upon their jugs and vow the liberation of Germany; they stop a second pipe, or light a second segar, and swear that the Holy Alliance is an unclean thing." Then, from corners of the room, you hear scraps of bacchanalian songs, as thus:

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* *Vinum theologicum*—the wine of the priests, was a term employed in times anterior to this, to signify the choicest products of the grape. The Church lands, connected with monasteries, were not violated during intestine wars, as others were; and therefore their vineyards could be the better cultivated. Moreover, the monks always did, as they still do, like a *wassail-bowl*, on occasion.

† Beer, of some kind or other, has long been a favorite in England, as we learn from the following. "The general drinks of the Anglo-Saxons were ale and mead: wine was a luxury for the great. In the Saxon Dialogues preserved in the Cotton Library in the British Museum, a boy, who is questioned upon his habits and the uses of things, says, in answer to the inquiry, what he drank—'Ale if I have it, or water if I have not.' Ale was sold to the people, as at this day, in houses of entertainment. After the Norman conquest, wine became more commonly used: the people however held to the beverage of their forefathers. Of a favorite wassail, or drinking song of the 15th century, the burden was, 'bring us home good ale.' The old ale knights of England, of this period, however, knew not the ale to which hops, in the next century, gave flavor and preservation. Hops were not used in the composition of beer till the beginning of the 16th century. Henry VIII. forbade brewers to put hops and sulphur into ale."—*Penny Magazine.*

"One can't always be studying; a carouse on occasion,
Is a sine qua non in a man's education:
One is bound to get muddy and mad now and then—
But our beer-jugs are empty—so fill them again."

Indeed, without further detail, we may say that almost all nations, ancient and modern, have had some means of intoxication. And I only add, here, that in this country we have, and use, and abuse, almost all the artificial stimulants that the world can furnish—ardent spirits, in every variety, wines, of foreign growth and domestic manufacture, malt liquors, cider, opium and tobacco. With us the evil had grown to an insufferable magnitude. The destructive draught could be obtained every where; the side-board and the closet were alike supplied; the elegant decanter and the brown jug contained the same ruinous beverage; the rich man tumbled drunk, from his sofa, and the poor man, from his stool; merchants, instead of trusting, as the few who still carry on the traffic do, to the instinct of customers to smell them out, advertised long catalogues of "choice liquors;" grocers had painted signs, not *intended* to be emblematical, turned wrong side up, to attract tiplers, and, for six pence, would sell them liquor enough to make them drunk, and then turn them into the street—less accommodating than the publicans of England, in a past century, who, Smollet says, advertised that they would sell liquor enough to make a man dead drunk for two pence, and give him straw enough to lie on till he got sober, for nothing. Such, I say, was recently the case; and such, to a deplorable extent, it is now. What odious haunts have we yet! How many men do nothing, the live long day, but sneak about from one of these places to another! How many young men are there, who still cling to that pestiferous notion, of a gentlemanly dissipation; and think it highly creditable to frequent one grog-house, and deeply disgraceful to be seen at another grog-house! What drunkenness is seen, even on the Lord's day, in these streets! How men get drunk, and especially how they get drunk on the Sabbath day, it seems to me, to be the *official duty** of magistrates to inquire into; and that without a formal complaint from any individual.

2. I shall speak briefly of the *evils of intemperance*. Your acquaintance with the subject warrants brevity on this article; and the time I have already spent, demands it. The evils consequent on intemperance, are the worst which can befall any one in this world. We pity the maniac; but intoxication suspends or disturbs the exercise of reason; it is temporary madness, pitiable in itself, but most culpable, because it is voluntary. Intemperance impairs and ultimately ruins the health and terminates the life of its victims; the average of the life of drunkards, after they become such, is only ten years.† It distracts families, making once pleasant homes, scenes of altercation, profaneness and misery. It prevents the proper education of children. It deprives families of comfortable and sufficient food: a

* See the Licence Law, in the Revised Statutes.

† I have since been informed by a gentleman conversant with the business of annuities, &c. that it cannot be estimated at near ten years.

bushel of grain, worth a dollar, will supply a man, his wife and four children with bread, for sixteen days: a drunkard will not be satisfied with less than a pint of whiskey per day, which, bought by the glass and giving the seller his usual profit of two hundred per cent., will cost one shilling, or two dollars in sixteen days. He thus spends twice as much for his own ruin, as he does for the bread of his family: he spends enough to keep three families in bread, and yet half starves the one he pretends to support—and that his own family—*his wife—his little children.* Intemperance sears the conscience to a state of utter insensibility: it withers all delicate feeling. Whether it be in man or woman, in old or young, in rich or poor, it makes, as Augustine well observes, *a shipwreck of virtue.* And how often is it that not only with the habit, but in the state of intoxication, the wretched man dies—dies under the merited contempt of men; under the malediction of God; and, having fallen into his perpetual sleep, with the cry for drink upon his lips, awakes amid the horrors of that place of torment, where not a drop of water can be found to cool his parched tongue.

3. *The design of the temperance society* is to terminate all these evils, by eradicating their cause. The *plan* is, to preserve all sober people from becoming intemperate, and to reclaim as many drunkards as possible. The *actuating principle* is benevolence—regard for the glory of God, our own good and the welfare of others. I know of but two avowed reasons for joining a temperance society. 1st. That I may be saved from the tremendous and varied wretchedness of a drunkard, by avoiding the beginnings of intemperance—that I may keep myself free from the iron chain, by keeping myself free from the silken cords—that I may avoid being "snared and taken" with the hook, by not biting at the savory bait; and 2d. That I may by my abstinence, exert the more influence for preventing others from ruining themselves by a guilty indulgence. Both are honorable reasons; the former evinces prudence, the latter benevolence—the former is laudable, the latter generous.

The design of the temperance society is highly philanthropic and benevolent. What can be more so, than to stop the stream that is carrying, on its dark bosom, thirty thousand immortal beings, annually, into a miserable eternity? To take the poisonous cup from the hands of three hundred thousand wretched candidates for such a doom? To restore peace and rational happiness and social comfort, to three hundred thousand families? To wipe away the tears of more than one hundred thousand worse than widowed wives, and worse than childless parents? To convert, to the purpose of supporting and educating more than half a million of children, the money that is now squandered in taverns and drinking houses? To prevent four-fifths of the capital crimes and capital punishments? To disburden the community of more than one half of the expense incurred through crime and dissoluteness? We do not exaggerate the evil; nor do we propose a chimerical plan for its termination. Total abstinence is the only feasible method of accomplishing this object. It is as obvious as any mathematical axiom, that if all the temperate men,

women and children in the world would continue to be such, intemperance and its concomitant and unavoidable evils would soon be terminated.

That all persons cannot keep themselves from intemperance, is untrue: that they may do so, is what the society aims to effect. This is one of the cases in which the *will not* is more formidable and difficult to manage than the *can not.* The deductions of reason and the results of observation are sufficient to scatter the sophistry that supports both. As to the latter, the experience of all temperate people, the testimony of physicians, and even the experiment of reformed drunkards, conspire to demonstrate the fact, that we can as easily and as safely and as advantageously abstain from intoxicating drinks, as we can from eating opium or tobacco. The only wonder, among those who are unbiassed by the habit, is, not how persons can abstain, but how they can bring themselves to use ardent spirits. As to the former pretension—that men will not abstain—we admit that here lies the difficulty; but this difficulty we endeavor to obviate by argument and persuasion. When we say to a man, whose laudable industry has acquired him wealth, 'If you do not relinquish your dram-drinking and your occasional excesses, you will become a sot and your property will be squandered; you will lose your farm, or your store full of goods, and become a pauper, a justly *despised* pauper;' it is extremely difficult for him to say, 'I will not forbear.' When we see a man growing neglectful of "sweet home," and of those who make it sweet, and say to him, 'That woman, who looks so sad when you go away to spend your evenings, and so much more sad when you return half intoxicated, once stood up beside you as your loved and honored bride: she had fond hopes, reaching away into future years, of living in your affections by deserving them: you delighted to hear her confiding expressions—you encouraged them by reciprocal endearments. Her mind remains unchanged—her hopes, indeed, are beginning to wither, but they revive, as much as a wife's blighted hopes can, when she looks around upon her children. Now will you break your plighted faith, and break her heart with it? will you, by a base example, by neglect, by abusive treatment, ruin your children too? will you blight the *mother's* hopes, as well as the *wife's?* All this you will do, if you go on in your intemperance—will you not, therefore, forbear?' Can he, with such a prospect; can any human being deliberately answer, 'No, I will not forbear!'

We have no doubt that many, very many, have, by such reflections as these, been arrested in the early stages of a ruinous career. And those who are not, are, until they become utterly besotted, often checked and saddened by them. I knew a young man, who forsook his parental abode, for no other reason, than that he might save his pious mother from the anguish of seeing him intoxicated; and weeks after, even as he was lying by the road side, I saw the tears literally stream from his eyes, when I accidentally mentioned the name of his widowed mother. I am sure that filial love, so strong as his appeared even in its ruins, would have saved that young man, had he had the

encouragements and facilities now offered in support of temperance; but this occurred before the era of temperance societies.

If the sober can be persuaded to keep sober, the enormous sin and the tremendous mischiefs of intemperance will be brought to a speedy termination. Some of the moderate drinkers will recede to the ranks of total abstinence; those who are resolute in their habits of dissipation, will go over to the ranks of the drunkard: and thus the line of demarkation will become wider and more obvious: the mists that hang over the middle region of the "*temperate use*," and under cover of which thirty thousand a year steal to the side of the drunkard, will be blown away, and the dangers of that region will be so clearly seen, that all will avoid it. The numbers of the temperate will be constantly augmenting, by every accession to our population, while the numbers of the intemperate will be diminishing by the rapid conquests of death. And at last the manufacturer and vender of ardent spirits will be obliged to throw up their trade, because no fools will be left to enrich them by destroying themselves.

Let me, in conclusion, address a few words to the intemperate. When one of old asked a drunken man, reprovingly, whether he was not ashamed to be intoxicated? he tartly replied, "Are not you a senseless fellow, to admonish one that is drunk?" I know that I cannot expostulate or reason with them, as their own consciences occasionally do; yet, let me add my feeble effort; for they need all the help that can be given. Fellow-creatures of Almighty God, for such you are, though most unhappy creatures—you are ensnared, you are enslaved, you are ruined: it is easy enough to see how strong the chains that bind you are—stronger than your love of family, and health, and character, and life, and salvation. Let me warn you, solemnly, and by the authority of God's word, and with the confirmation of ten thousand facts, that if you persist in your present course, your wretched life will end in a miserable death, and a thrice miserable eternity. And let me tell you farther, that if you cordially and thoroughly set yourself about a reformation, you have every reason to believe that, by God's goodness, you can accomplish it. Conceive yourself to be, where you will in fact be shortly, on your death-bed—all pale and sinking—given over by physicians and by yourself: there stand that family, (I need not describe them,) that wife, those children—while your faithful minister is, for the last time, exhorting you to believe in Jesus—to repent of your sins. Will you not, in that solemn hour—amidst many doleful recollections and terrific apprehensions—wish you had listened to reason, to entreaty, to tears, to the voice of God, ere it was too late? And will you wait till the arrow of death is quivering in your heart, before you repent and reform! Drifting towards an awful cataract, and already in the rapids, will you make no effort for the shore! But you say it is difficult to avoid the practice, when you meet with old companions: then do not meet with old companions. It is difficult when you go to the store or tavern: then stay at home, at your business, and with your family. Difficult to bear this headache and sickness at the stomach: liquor has caused, and can never permanently cure it.—

You cannot, just now, pay up your bill at the tavern or grocery: you will find such creditors hard ones; but if necessary, sell your last bed to pay it, rather than be enslaved longer. What are the jeers of fools, to the interests of your family and yourself for time and for eternity.

How sad and apprehensive is the lonely traveller, when, at the close of the day, he sees a gathering tempest, and no shelter is near: there is an indescribable desolateness felt upon the soul, as the loud and louder thunder heralds the howling tempest's rapid progress and its near approach—the darkness thickens—the path grows dim—the ragged clouds hang over him and dart their lightnings to the earth; how grateful then the shelter of a tree, a shed, a rock. Such is your case. Clouds and darkness gather around you—death threatens—but here is a shelter—the Temperance Society—God has provided it—and thousands of real friends are ready to welcome you as a trophy of virtue, and to encourage and aid you to a lasting reformation.

A CHARGE TO A MINISTER AT HIS INSTALLATION.

The substance of which was delivered to the Rev. D. Caw, of Broadalbin, February 12, 1834.

The office of the gospel ministry is by far the most important in which man can be employed while in this world: he is called to labor for the glory of Christ and the salvation of immortal souls. No other trust can be compared to this. The first thing incumbent upon you is personal religion, personal fellowship with God. Permit me merely to call your attention to this, as connected with your success in preaching the gospel and dispensing its ordinances. You may be orthodox, without feeling the power of religion: you may be clear, but you will be cold, like the winter sky. It is not possible for any man who has not a powerful sense of the importance of religion on his own heart, to speak properly to the heart of others. "But when ministers feel gracious influences on their hearts, it wonderfully assists them to come at the consciences of men, and, as it were, handle them with their hands; whereas, without them, whatever reason or oratory we make use of, we do but make use of stumps instead of hands." We freely grant, that the blessing is in God's institutions, not in the instruments; yet there can be little doubt, that, in the ordinary course of things, a deficiency in the instrument must paralyze the institution. Be strong in faith. According to your faith, so it will be unto you: this will be the life of your work and the spring of your success. All our failures may be ultimately traced to a defect in our faith: we do little, expect little, and gain little. Be firmly persuaded of the truth and all importance of the word of God, and that this can be no more overthrown than God himself. We may see in the case of Jeremiah, that this is a difficult exercise. However bold he was in public, in secret he was full of weepings over the miseries of his people, and pressed down under the power of his remaining unbelief.

You must be a man of prayer. Enter into the spirit and design of this duty, wherever you are called to perform it: let it never be with you a mere display of talent, or a vehicle for paying compliments and conveying extraneous information. When the mouth of others in the duty of prayer, always be brief but be frequently engaged: if you tire those who join with you, you defeat the exercise. Independent of social prayer at every proper season, a minister should, at least once every day, retire and pour out his soul to God for a blessing upon his private studies and public labors. A whole day, or a part of a day, ought frequently to be set apart for special prayer and fasting.

Preach the word of God in purity: give law and gospel, duty and privilege, their proper places. Never fail to show the influence which any doctrine may have upon practice; and when inculcating duties, exhibit the necessity of union and communion with Christ, that those duties may be rightly performed. When your people are in danger of being led away by error, illustrate and defend the opposite truth; but deal with controversy as little as possible. It is a most preposterous conduct, to introduce and attempt to confute errors which the people never before heard of and have no temptation to adopt. Do not neglect to expound, or what is called lecture, upon some portion of God's word (going regularly through a book in the Old or New Testament) every Lord's day. When well executed, this is more useful than preaching; but it is much more difficult; which may be one reason why it is so much neglected. By a proper attention to this exercise, perusing the scriptures in the original languages, and having recourse to the different sources of biblical learning, you can not fail to bring out of your treasures things new and old. In this enlightened age, without the utmost diligence in private studies, a minister will soon fall into contempt. Never let your people complain that they hear always the same things over and over and over again—that they hear nothing new. If you have a proper support, and are not compelled to follow a secular employment for the support of your family, your conduct will be highly criminal, if you neglect the improvement of your mind by profitable study. It is a matter of deep regret, that there are so many who have spent years in the study of ancient languages, and who had made a very respectable progress, who, after they have been settled in the ministry and not obliged to teach, have suffered themselves to forget all their philological acquirements, which, by proper culture, might have secured to them through life, an original mode of thinking and a peculiar facility in communicating their ideas.

In all your appointments and engagements, study to acquire the character of being a punctual man. According to the mode in which we dispense the ordinance of the Lord's supper, we must give and receive aid; and very evil consequences have frequently resulted from suffering trivial circumstances to prevent the discharge of this duty. When a minister is always ready to decline tasks assigned him, under the plea that he is not prepared, one of two reasons must be given for such conduct: either that God has not given him talent and not called him to the work of the ministry, or that he

neglects to improve his gifts. Never be absent from meetings of church judicatories, without such reasons as will satisfy *a good conscience* in the sight of God. It has been a law, I believe, in all well regulated Presbyterian churches, that, if a minister is disposed to assign, as a reason of absence from a church court, that he was engaged in some pastoral duty, he was considered justly censurable; and the same law applies to all missionary meetings and temperance meetings: we must attend to duties in their proper seasons. If a man is very good at making apologies for the non-performance of duty, it is seldom that he is good for any thing else.

It is a divine command, that we should "be courteous;" i. e. pay particular attention to those delicate proprieties of behavior which the laws of social intercourse demand. In your manners, be a gentleman: this is of much more importance to our usefulness than we are ordinarily aware of. Do not mistake me: when I speak of polished manners, I by no means intend to recommend those starched, artificial, ostentatious and refined manners, which are formed merely according to the model of a corrupted world, and for no other purpose but to make a distinguished figure. I recommend christian politeness, cultured manners, corresponding to the graces of the Spirit. These manners, being founded in sincerity and truth, when polished by judgment and taste, cannot fail to adorn religion in her ministers.

I need not enlarge upon the importance of pastoral duties—visiting ministerially the families, catechising old and young. Pay particular attention to the young, the rising hopes of the church. The old, too, should be catechised: without this, how is a minister to know that his public discourses are suited to the capacities of his hearers? As a method of reviving religion, I am strongly impressed with the persuasion, that much will be done by establishing what are called fellowship meetings. These once served a valuable purpose in the church of Scotland and in the churches of the Secession. For many years they have fallen into disuse; but we are pleased to hear that, during the last year, they have been revived in Scotland. Six or seven of these meetings might be formed within the bounds of your congregation, to meet on the evening of a certain day of the week, and you might attend them in rotation. The meetings for prayer, which are formed in several of our congregations, are highly to be commended, but they should also be employed for mutual instruction; and this cannot properly be done without forming them into such meetings as we have recommended.*

None can be more convinced than I am, that the temporal support we receive from our congregations, is, in most cases, far from being adequate. At the same time, let us be careful how we apply a reme-

*See an account of fellowship meetings in "Hall on Gospel Worship," Vol. 2, p. 212—Smith and Hepburn's Rules for fellowship meetings, printed in 1738—An Inquiry into the nature, obligations and advantages of fellowship meetings, printed in Glasgow, 1744—Hervey's Rules for such societies, in his works, Vol. 5, p. 256. The late Mr. Brown paid great attention to these societies in his congregation at Haddington, and it was attended with the happiest results. They should consist of not more than seven or eight male members: females may be admitted as hearers: after praise, prayer, and reading a portion of the Scriptures, one or more questions proposed at a former meeting should be considered by the members in rotation. It might be proper for the minister for some time to furnish these questions. The exercise to conclude with prayer and praise, and the whole not be continued beyond two hours.

dy. Let no complaints upon this subject come from any of the minister's family, but only from yourself. If it does happen, at any time, that your income is not adequate to your support, keep a regular account of your expenditures for one year, and lay this before your people, who are both able and willing to give you all the aid which is necessary.

If you are unsuccessful in preaching the gospel, (unless your people are under a sentence of reprobation,) the primary cause is to be sought in yourself. Consider the promises made to the faithful discharge of duty—"thou shalt both save thyself and them that hear thee." This is surely not such an absolute promise as that, "he that believeth shall be saved:" it is to be understood under certain limitations, and it certainly evinces the truth of what has been said. If you are conscious that a want of success is in no case to be ascribed to yourself, do not sorrow as they who have no hope: be more diligent and dependent upon Christ; he will pour "floods on the dry ground." To unsuccessful ministers, who, while faithful, are disposed to view themselves as unprofitable, I have great pleasure in presenting the sentiments of one of the most admired writers of the present day. "Affection to the Lord makes provision against the despondencies that attend a want of success: for, though a servant of Christ may to his life's end labor in vain; though the objects of his disinterested kindness should turn and rend him, yet has he not the less approved his loyalty and love; approved it even more conspicuously than those can have done, whose labors are continually cheered and rewarded by prosperous results. Affection, in such cases, has sustained the trial, not merely of toil, but of fruitless toil, than which none can be more severe to a zealous and devoted heart." (Natural History of Enthusiasm, p. 176.) Be strong in the grace which is in Christ Jesus: endure hardness as a good soldier of Jesus Christ. The good Lord bless you and make you a blessing to this people.

For the Christian Magazine.

OBSERVATIONS ON MICAH 6.8.—(*Concluded.*)

We come now to the last and the highest evidence of the christian character mentioned by the prophet; "*and to walk humbly with thy God.*" To do justly and to love mercy, belong to the social virtues, and are enjoined by the second table of the moral law: that which we are now to consider, forms the substance of our duty to God, enjoined in the first table of the decalogue. The former, when they spring from a living and holy principle in the heart, are christian duties equally with the latter, and as genuine marks of a gracious state. But they are less easily distinguished from the moral virtues of unbelievers than the exercises of religion, or humble walking with God: they are as essential to the perfection of the christian character, and the want of them as certainly proves the absence of saving grace; but, if unaccompanied by practical *godliness*, they are nothing more than heathen virtues, modified perhaps by inter-

course with christians, and the influence of their example. As they have no higher origin than the principles of nature, they can have no more exalted aim than to promote an imperfect, mixed, and very limited happiness among mankind in the present life. True piety and devotion, as enjoined by the first table of the moral law, can have no existence without supernatural grace. Unregenerate men may love their neighbors, but they cannot love God in any degree: they are haters of God, and can have no fellowship with him: they may become zealous votaries of superstition under the name of religion: they may rigidly perform an external round of rites and ceremonies, and unmeaning, lifeless observances: but all these differ as much from vital religion as darkness from light, or as the piercing frosts of winter from the genial, fertilizing warmth of summer. While, therefore, the moral and social virtues of heathens and unbelievers, and those of true christians, though springing from a very different source, may appear to approximate each other, and may be scarcely distinguishable; the superstitious rites of heathens, and the cold, lifeless observances of the mere formalists, are diametrically opposite to the overflowing of the heart, animated by the love of God, and overwhelmed with the realities of an unseen world. Hence, the highest evidence, and the best criterion of a gracious state are to be sought in the duties of religion, and in the temper and spirit in which they are observed. "To walk humbly with thy God."

There are three distinct ideas contained in this expression: To walk with God; to walk with *thy* God; and to walk *humbly* with thy God.

1. To walk with God, implies intercourse and fellowship with the Father of our spirits in all the exercises of religion. The living christian cherishes in his mind a deep and abiding sense of the presence of God; of his perfection and glory; of his unquestionable right to the obedience, the reverence and adoration of all his intelligent creatures; and of the solemn account which they must render to God, both for their actions and for the motives by which they were influenced. The unbeliever acts without reference to God, even when he performs what is right in itself; but the humble christian regards his authority in matters of the smallest moment. So far as he acts up to his character and profession, he eats and drinks, he sleeps and wakes, he engages in serious business and he indulges in relaxation and amusement, to the glory of God. He conscientiously attends the ordinances of divine grace, and strives to fix his heart, his affections and his thoughts upon God, that he may see his power and his glory, and enjoy his communion in his sanctuary. With heartfelt delight he approaches the family altar, and offers the morning and evening sacrifice of prayer and praise to the Preserver of his life, the God in whose hands his breath is, and whose are all his ways. While he countenances and cherishes the social services of religion, both for his own profit and for the edification of others; he loves often to retire to the secrecy of his closet, where, with no other eye upon him, he can unbosom himself to his heavenly Father, his best Friend, his kindest Benefactor. There he unreservedly lays

himself open to the Searcher of hearts: he freely acknowledges his sins and imperfections; his failures in duty and his positive transgressions; the impurity of his nature and the unprofitableness of his life; his secret faults and his presumptuous sins: all, all he lays open without reserve, and pleads for pardon and purification, with an earnestness and an importunity which can spring from nothing but that filial confidence with which the children of God are encouraged to approach their heavenly Father. While he ardently desires to hold converse and fellowship with God in the services of devotion, he delights in meditating upon his works, his providential dealings, and especially upon the wonders of redeeming love. Thus walking with God upon earth, as did Enoch, he has an undoubted pledge of a translation, though not miraculous, yet equally real and personal, to the immediate presence and uninterrupted communion of God in heaven. "And Enoch walked with God, and he was not, for God took him." "By faith Enoch was translated, that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him."

2. This leads us to the second idea contained in the words, "To walk with *thy* God." In no other character can we draw near to God in any act of religious worship, than as *our* God in covenant. The resolution of Luther must be the determination of every christian: "to have nothing to do with an absolute God." It is the prerogative of the unsinning angels only, to stand undismayed in the presence of Jehovah arrayed in his essential majesty and glory. Even *they* cover their faces with their wings, when they contemplate his inflexible justice, his awful holiness, his almighty power, and his truth and faithfulness. It would have been the prerogative of man, had he retained his primitive innocence and integrity. But guilty, fallen and depraved as we are, who can stand before this holy Lord God? That unbending justice which awards to every creature his true desert; that infinite holiness which cannot behold evil or look upon iniquity; that inviolable faithfulness which rigorously demands the death of the transgressor—if realized for a moment, would strike terror and dismay to the stoutest heart; nor would it furnish any relief or encouragement to know that God is also merciful. The doom of apostate angels, and the fearful judgments with which he hath often visited the ungodly in this world, cut off all hope arising from the general mercy of God. Uncovenanted mercy can be no ground of encouragement to a sinner who has forfeited the divine favor; for the exercise of his mercy depends upon his sovereign will. Our only warrant to draw near to God is his own gracious declaration, I am the Lord *thy* God. And how often are these delightful words to be found in the sacred scriptures! How sweet to the taste of every renewed soul! sweeter than honey and the honey comb. What abundant encouragement they give us to draw near to God in every gracious exercise of the soul, and in every act of religious worship! They comprise the whole scheme of covenant-mercy, originating in the councils of eternity, flowing through all the

periods of time, and to be consummated in the everlasting blessedness and glory of the redeemed in heaven—God in Christ reconciling the world unto himself, and from the ruins of our apostacy and wretchedness, rearing up a building of mercy, to the praise of the glory of his grace. This declaration, "I am the Lord *thy* God," furnishes an ample warrant for every sinner to return to God, to take hold of his covenant and his promise, and to accept the endearing overtures of peace. To this gracious declaration the believer responds in the full assurance of faith, appropriating the promise and pledging the faithfulness of God for its accomplishment. "The Lord is *my* God; the Lord is *my* shepherd, *my* strength, *my* shield, the rock of *my* salvation, and *my* high tower." Contemplating Jehovah in this endearing character and this covenant relation, it is the delightful privilege of the believer, the very joy of his heart, to walk with God; to have fellowship with him in private meditation and in social worship; in the retirement of the closet, and in the assemblies of his saints; in the active duties of life from which no christian should excuse himself, according to his place and station; and in the patient endurance of all the afflictions, and trials, and crosses, and tribulations with which all must lay their account who expect to enter the kingdom of heaven, and to wear the crown of unfading glory.

3. The last and perhaps the leading idea contained in these words is "to walk *humbly* with thy God." We have said before, that there may be a *plausible appearance* of humility and lowliness of mind, assumed as a cloak of covetousness, and not unfrequently of pride and self-complacency. But where there is genuine humility in walking with God, *there* is the reality, and *there* are the unequivocal marks of saving grace. Pride and self-confidence are the natural disposition of the human heart—its most familiar inmates. They reign uncontrolled in every unregenerated sinner. It was pride which cast rebel angels down from their former pinnacle of glory to their present depths of perdition; and it was the chief ingredient in the sin of our first parents. Its aim and tendency is to resist the authority of God, to reject his sovereignty, and to obscure the glory of his grace. Now it is a leading design of the gospel and its invariable tendency, when cordially received, to abase the pride of the human heart: were it otherwise, we might have good grounds for suspecting its truth and divine origin. Any doctrine which obviously tends to flatter the pride of the sinner, we may at once conclude, is not of God, but proceeds from the father of lies, and the enemy of all righteousness. But it was foretold by the prophet, as the legitimate effect of the publication and reception of the Gospel among the nations; "Then shall the loftiness of man be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day." This is the obvious tendency of the Gospel and of all its doctrines; and this is the secret cause of opposition to it as a whole, by avowed infidels, and of the rejection or the corruption of many of its doctrines by some professing Christians. Let the Gospel be stripped of all those features which are offensive to the pride

of the human heart, and it will meet with but little opposition from the men of the world. But then, let it be remembered, it will be perfectly useless as a remedy for the disorder and misery which sin has brought among mankind. It will then be "as a very lovely song of one that hath a pleasant voice." But let the sinner be told that he is radically diseased, and sunk into the depths of depravity; that he is dead in sins and utterly helpless; let him be told that God is a sovereign and "hath mercy on whom he will have mercy;" that he has a right to do what he will with his own; that he is no "respecter of persons," although he leaves a part of mankind to suffer the just punishment of their transgressions, and of his sovereign good pleasure saves another part of mankind with an everlasting salvation, and purposed to do so from eternity; let the sinner be told that no good works, no righteousness of his own, will avail him any thing for justification before God; that he can be justified only by the perfect righteousness of his divine surety, imputed of God and received by *faith alone;* let him be told that he has no power to change his heart, to renovate his nature, to believe, to repent, and to love God; and that he must be as entirely indebted to the effectual operations of the Holy Spirit for creating him anew, and raising him up from a state of spiritual death, as he was indebted to the creative power of the Almighty for his natural existence: let the sinner be told all this, and his proud heart revolts and refuses to submit to a system of doctrines, which he accounts so derogatory to the dignity of human nature.

But all this the Gospel tells every sinner whom it addresses, in language which it is difficult to misunderstand: and the substance of all this, every sinner must be brought to feel and acknowledge and embrace, before he is a new creature in Christ Jesus—before he has any part in the kingdom of heaven. I say the *substance* of all this. I do not assert that every christian must necessarily understand all these truths in their full extent; or that all must contemplate them in the same light. I admit, also, that prejudice and misapprehension may cause many sincere christians to reject the terms in which these doctrines are expressed, while they cordially embrace the truths themselves. Genuine religion may be found under the banners of a very erroneous creed; and a sanctified heart may be found in company with a weak, confused and beclouded understanding. But then, those very truths in their essence have taken fast hold of his heart, have laid the axe to the root of his natural pride, and have slain the enmity of his will; they have brought him down to his proper place, at the footstool of sovereign mercy; they have compelled him to appear in his true character as a lost sinner, a condemned rebel, an heir of perdition, in himself helpless and without hope; they have constrained him to assume his proper attitude—that of a beggar, a pensioner, an absolute debtor to free, unmerited grace. To this depth of humility and self-abasement, every sinner must be brought who shall obtain the salvation that is in Christ Jesus. "Except ye be converted and become as little children, ye shall not enter into the kingdom of God." "Whosoever shall not receive the kingdom of

God as a little child, shall in no wise enter therein." The feelings, the language, and the whole behavior of the publican, are a fair outline of the exercises of every one who is born into the kingdom of heaven. "He stood afar off, and would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner."

In the same deep humility and lowliness of mind, the christian must walk with God through the whole course of his earthly pilgrimage; casting away every claim to merit, and every ground of confidence in himself, and living upon Christ alone for righteousness and for strength, for pardon and for sanctification, for counsel and support, and for grace to help in every time of need. The true christian often reverts to his former condition and character; he looks to the rock whence he was hewn, and to the hole of the pit whence he was digged; often he remembers the horrible pit and the miry clay from which he was taken; and every recollection fills him anew with self-abasement; and his tears of contrition flow the more copiously, the more fully he realizes the mercy of God and the merit of the blood of Jesus in the free forgiveness of all his sins. "That thou mayest remember and be confounded and never open thy mouth any more because of thy shame, when I am pacified towards thee, for all that thou hast done, saith the Lord thy God."

We might expatiate largely upon the advantages which result to the christian, from cherishing habitually an humble, meek and lowly frame of mind. We have room for nothing more than a few brief hints. It will contribute much to his personal comfort in this vale of sorrow. Besides the evidence it gives him of his state and character, it is the certain means of enjoying, in larger measure, the presence of God, his more intimate fellowship, and the cheering light of his countenance. "To this man will I look, even to him that is poor and of a contrite spirit and that trembleth at my word." "I *dwell* with him also that is of a contrite and humble spirit, to *revive* the spirit of the humble and to *revive* the heart of the contrite ones."

Again, it is worthy of inquiry, how much the careful and habitual cultivation of an humble spirit would contribute to the peace and consequent prosperity of the church. It will be readily admitted, that most of the discord and contentions which have rent the church of Christ, and alienated the hearts of christians from each other, may be traced to the unmortified pride of the heart. I leave it to others to describe how often and to what extent, the pride of novelty on the one hand, and the pride of antiquity on the other, and we may add, the pride of opinion on both sides, have scattered the seeds of strife and animosity and of every evil work, in the fair heritage of the Prince of Peace. The pride of novelty is the most pernicious in its tendency, for it unsettles the public mind and leads directly to uncertainty and scepticism. It is also the most inexcusable, because it carries in its front an overweening conceit of the person's own intellectual powers. But the other is not harmless. Neither will I enlarge upon the mischiefs accruing to individual congregations, from

the same "root of bitterness;" sometimes to the removal of the candlestick out of its place, and to the total extinction of the light of the Gospel.

We conclude by simply remarking, as a motive and encouragement for humble walking with God, that the most perfect humility will reign in Heaven among the redeemed of the Lord, and will mingle with all their exercises and enjoyments. When made perfect in holiness, "arrayed in fine linen, clean and white," admitted to the society of holy angels, and standing before the throne of God and of the Lamb, they shall cast their crowns before the throne, and divested entirely of all claims to merit and all disposition for boasting, they shall ascribe to their gracious Redeemer the undivided glory of their salvation. "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen."

R.

For the Christian Magazine.

DISSERTATIONS ON SACRED HISTORY.

No. II.

Jacob's Journey to Messopotamia and his Servitude while there.

By perusing the sacred text, we find, that two considerations of great moment induced Jacob to undertake this journey to Messopotamia: Esau's resentment, which both Rebecca and he greatly dreaded; and the command which he had received from his father, not to marry a pagan woman, but to go to his relations, and form an alliance by marriage with the house of Laban, his mother's brother. Hence Jacob, we are informed, agreeably to the command which he had received, went out from Beer-sheba, and went toward Haran, (Gen. 28. 10.) From this passage it appears that Jacob left Beer-sheba, to go to Haran, without a single domestic attendant. It is remarkable, that he who was his mother's favorite—who had received the blessing, and was now the head of a great family, should undertake such a journey alone, and, as he himself informs us, (Gen. 32.10,) *with a staff in his hand.* The distance from Beer-sheba to Haran, Messopotamia, according to computation, could not be less than four hundred and fifty miles; to travel such a distance on foot and alone, must have been attended with great fatigue and danger. The reason why Jacob left Beer-sheba in such circumstances was, no doubt, because of the design which Esau had formed against his life, of which he had been apprized; therefore, as a means to ensure safety, it was necessary to adopt secrecy and despatch.

The first account which we have of Jacob, after he had left Beer-sheba to go to Haran, is, that he slept near a pagan town called Luz. He reached this place, it is probable, the first day he journeyed, which is distant from Beer-sheba about forty-five miles. Before he

had arrived at Luz, we are informed, the sun had gone down, and, instead of going into the town, as the gates were probably shut, and the inhabitants were idolaters, or, perhaps, more congenial to his disposition to be alone, he lodged without: "he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep." This mode of lodging in the open field, having the earth for his bed, and the canopy of heaven for his covering, is a striking instance of the simplicity of the primitive age. The child of God, however, though he sleeps in the temple of nature, exposed and alone, yet is not alone, neither is he defenceless, but is as safe, during night in the desert, as when beneath the meridian sun in the populous city. His own God is around him, and makes him to dwell in safety. Jacob experienced, on this important night, that God was with him; for, as he lay asleep on his stony pillow, the Lord gave him a miraculous communication in a dream. He saw "a ladder set upon the earth, and the top of it reached to heaven: and, behold, the angels of God ascending and descending on it."

The primary design of this vision with which Jacob was favored, I apprehend, was to assure him that he would have the protection of God, and all the assistance which he, in his present circumstances, required. He was the object of his enraged brother's resentment, had left his father's house to go to a distant country, and was ignorant of the reception which he might receive, even from his relatives, at Haran; God, therefore, by this remarkable representation of a ladder with angels ascending and descending on it, informs him, that he is the object of his peculiar care, and shows him the ministering spirits who surround and watch over him: Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? (Heb. 1.14.) This ladder, and the intercourse, between heaven and earth, carried on by means of it, is a very significant emblem of the general providence of God, who, according to the counsel of his will, orders and directs human affairs; but chiefly of the *peculiar care* which he takes of his own children, who are called by his name, and beautified with his image. The king of Syria sent horses, chariots, and a great host to Dothan, to seize Elisha the prophet, but around him, as his guard, the Lord placed horses and chariots of fire. *The chariots of God are twenty thousand, even thousands of angels.* (Psalm 68.17.) His people are continually the objects of his care; their steps are ordered and numbered; the very hairs of their head are all numbered, so that one of them cannot fall to the ground without God's permission.

When Jacob awoke, his mind was deeply impressed with what he had seen and heard. Surprised and filled with awe he exclaimed: "Surely the Lord is in this place, and I knew it not! How dreadful is this place! this is none other than the house of God, and this is the gate of heaven." God sometimes gives his children gracious manifestations when they least expect it. As Jacob took of the stones of that place, put them for his pillow, commended himself to the protec-

tion of God, and lay down to sleep, he had no expectation whatever of receiving such a remarkable and gracious visitation from the Almighty. This solitary spot where he had slept, and had obtained such manifestations of the divine favor was, abstractly considered, no nearer the presence of God than any other, but the gracious intercourse which he enjoyed with his own God in this place, drew from his lips the preceding exclamations. He never afterwards thought of this place, but with reverence, awe and delight.

To keep in remembrance the place, and the meeting which he had here with God, when he departed, he left a memorial; he called the place Bethel, that is, the house of God. He likewise fixed the stone on which he had slept in the earth, and agreeably to the custom of the people of God in that age, when dedicating a place for the service of the Lord, anointed it with oil. This anointing was a pledge, that, if spared to return, he would on this place build an altar to the Lord; which he afterwards performed, (Gen. 35.7.) Jacob not only set up the stone for a pillar, and poured oil on the top of it, but, before he departed, he also vowed to God, who stood above the ladder, and declared to his servant that he was the God of his father Abraham, and of Isaac, and gave to him this gracious promise, "the land whereon thou liest, to thee will I give it and to thy seed." The vow which he made to God was, "if God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God." Some sneering critics have said, that "this vow which Jacob made to the Lord is *selfish:* he engages for bread, raiment and protection; if he shall receive these, the Lord shall be his God." Such a comment on the passage is unjust. Jacob's words mean no more than this; a thankful acknowledgment to God for what he had received, and an humble dependence on him for what he needed and expected. Though the Lord might, in his providence, be pleased to withdraw from him all that which he asks in his vow, we must not suppose, that he would refuse to acknowledge the Lord to be his God. Though placed in such circumstances, his feelings and language would be in unison with those of an eminent saint who said, though he slay me, yet will I trust in him, (Job 13.15.)

After erecting this memorial, and vowing unto God, "Jacob went on his journey, came into the land of the people of the east," and arrived safely in Laban's family. Laban had two daughters, Leah and Rachel. As to personal appearance, Rachel was superior to Leah; she was beautiful: with the manners and deportment of this young shepherdess, Jacob was pleased and captivated, and desired to obtain her in marriage. It was customary for parents then to demand, from those to whom they gave a daughter in marriage, a dowry: hence, Laban agreed with Jacob, that he should have Rachel for seven years' servitude. To many, were they placed in such circumstances, seven years would be a long period; but to Jacob, that he might obtain Rachel, they seemed only a few days, for the love he had to her. When these years of servitude had ended, he demanded

Rachel. To this demand, Laban, though he intended to deceive Jacob, that he might conceal his intention and the more easily effect his purpose, instantly consented. He, on the occasion, made a marriage feast, called his neighbors and relations to the entertainment, and thus far acted honorably; but instead of giving Rachel to Jacob, according to agreement, he, fraudulently and basely, introduced Leah into the nuptial chamber. It may be readily asked by many, why was Jacob, in forming a relationship so important, so easily deceived? Seven years' intercourse with Leah and Rachel must have made him familiar both with their form and voice; why then was he so easily duped by his avaricious father-in-law? It is easier, in many cases, to ask questions than to solve them. This is true in the case before us. Some probable reasons, however, may be assigned why Jacob in this instance was so seasily deceived. He had no suspicion whatever that any deceit would, in such circumstances, be practised upon him. His mind was wholly set on Rachel, and he had no reason whatever to doubt that the person introduced was any other than she. It is probable that Leah, in this affair, was an accomplice with her father, and consequently would as far as possible, by her apparel and also with her voice, counterfeit Rachel. Josephus, the Jewish historian, says Jacob was "in drink," and therefore was deceived. As the sacred text, however, gives no countenance to this statement, we ought not to assign it as the reason.

The imposition which Laban practised on Jacob, in forming a relationship so important, was great; and when ("in the morning") he discovered his uncle's perfidy, he felt injured and grieved: Rachel, to whom his affections were pledged, not his; her place occupied by another, whom he had never regarded with great attachment; and all this effected by a relative in whom, with the utmost confidence, he had confided. Jacob is deceived. We pity him; but this is the very man who once acted the part of an accomplished impostor, who stood before his father, Isaac, when almost blind, clothed with Esau's goodly raiment, his neck and hands covered with the kids' skins, and was successful in deceiving his father, and supplanting his brother. God, in the dispensations of his providence, sometimes *visibly* recompenses his children because of sin; hence, Jacob, the supplanter, suffered disappointment and affliction, being deceived by Laban. Jacob most justly resented the injury which he had received from his uncle, "what is this thou hast done me? Did not I serve with thee for Rachel? Wherefore hast thou beguiled me?" Laban, in his own defence (but with little regard to truth) asserted, that he acted agreeably to custom, and could not therefore, with propriety, give in marriage a younger daughter before an elder. To convince Jacob, that, though his conduct towards him might seem strange and vexatious, yet he acted from no other motive than this, he informed him, that he might have Rachel also, if he would engage to serve other seven years. With this avaricious demand he complied, and received his reward. To us, in this age of the world, it appears strange, that Jacob, a just man, and the seed of the godly, should have two wives

at the same time, and these two sisters. His conduct in this cannot be justified; but it is evident from the whole narrative, that he was led involuntarily into the marriage relationship with two sisters, by the avaricious policy of his father-in-law. To his beloved Rachel, he stood pledged; her he could not refuse: still less could he refuse Leah. The patriarchs, in practising polygamy, sinned; but they did it ignorantly, as, at that period, there was no *express command* against it; for although there was an *example* given by God, almost as old as the creation, that a man should have only one wife, yet he had not then declared his will so fully as he has now done, concerning polygamy and the just degrees of consanguinity.

It appears from the sacred narrative that Jacob, during the fourteen years which he had served his uncle, received from him no other remuneration for his service than his two wives. Laban was a man who had little regard to justice and equity; and, though the Lord had greatly increased his wealth since Jacob entered his service, yet he retained the whole. The Lord, however, who promised to be with Jacob, saw all that Laban did to him, and that he might be remunerated and provision made for his household, informed him by what means he might obtain a considerable portion of Laban's property which he so unjustly retained, (Gen. 31.11.) That by these means he might be successful, it was necessary that he should agree with Laban, and fix the terms upon which he would still continue in his service. These terms were dictated by Jacob, according to the information which he had received from the Lord, and agreed to by Laban, that all the brown among the sheep—the spotted among the goats—the speckled and spotted among the cattle—should be his. The means which he employed to increase his property are recorded, (Gen. 30.37–43.) Some, in reading these verses, may be disposed to inquire, was this plan which Jacob adopted, that he might remunerate himself out of Laban's property, just? It was, doubtless, just and equitable; not because it was so successful, but because it was ordered of God, who, in this manner, was pleased to remunerate Jacob and correct Laban.

As Jacob, by the blessing of God on the means which he employed to increase his wealth, while in Laban's family, was so successful, his success drew upon him the displeasure of Laban and his sons. These young men, that he might learn the estimation in which they held him, and the impatience with which they saw his prosperity, said in his presence, "he hath taken away all that which was our father's; and of that which was our father's hath he gotten his glory." He had not only to endure the displeasure which these young men manifested, but also "the countenance of Laban was not towards him as before." If the countenance be the index of the mind, it is probable that Laban's was seldom the seat of liberal, kind and amiable expressions; but now it was so materially changed, that Jacob saw it, and felt under his frown. His comfort, being placed in such circumstances, in Laban's family, was nearly at an end. Under such circumstances, it appears he resolved immediately to quit his uncle's service and return to Canaan, the land of his fathers. He, however,

did not take this important step without acknowledging and soliciting the direction of the God of Bethel. It was in answer to his supplications, in this important and distressing crisis, he received the divine command, "return to the land of thy fathers, and to thy kindred; and I will be with thee."

[*To be continued.*]

REVIEWS AND CRITICISM.

REVIEW.

A Treatise on Astronomy. By Sir JOHN F. W. HERSCHEL, *F. R. S. &c. Correspondent of the Royal Academy of Sciences of Paris and other Foreign Scientific Institutions.* Philadelphia, Carey, Lea and Blanchard, 1834. Duodecimo, pp. 396.

Every thing from the pen of a relative of that veteran in science, Sir William Herschel, will be read with peculiar interest. Sir William (who was the father of our author we believe) has had, by the comity of nations, his name affixed to the star which he discovered; and his telescope will attest to all who shall come after him, the triumphs of science and art, over some of the seeming arcana of nature. There is something in the study of astronomy which strongly tends to shake the faith of the infidel and atheist; and hence it is, probably, that scepticism has put forth so many crude notions in relation to the material universe being itself the Deity. When, however, the *Christian* takes up this pleasing and profitable theme, he sees in it, as he investigates, multiplied proofs not only of the existence of a God; but of the incomprehensibility of his wonderful works. This fills him with gratitude and praise, that our Creator has been pleased to reveal his will to man; that commisserating the weakness of our understanding, he has unfolded to our view, in his word, his attributes.

The more we contemplate the wonders of the created universe, the more, as it seems to us, shall we prize that written message of God, which sets forth the great mystery of godliness, God manifest in the flesh. If the work of creation, when a few of its hidden recesses are laid open by science, excites our wonder; with how much deeper wonder ought we to contemplate the cheering revealed fact that "life and immortality have been brought to light in the gospel." The revealed doctrines which we understand by the phrase, "Jesus Christ and him crucified," are calculated to excite, and in the breast of the devout and humble Christian, actually do excite, sometimes, such emotions, that he is

"Lost in wonder, love and praise."

The learned author has prefixed to his book a beautiful passage from Cicero, of which he furnishes the following translation:

"And forasmuch as nature itself has implanted in man a craving after the discovery of truth, (which appears most clearly from this, that, when unoppressed by cares, we delight to know even what is going on in the heavens,) led by this instinct, we learn to love all truth for its own sake; that is to say, whatever is faithful, simple, and consistent; while we hold in abhorrence, whatever is empty, deceptive or untrue."

Dr. Herschel, (being plain republicans, we prefer calling him Dr. instead of Sir John,) in his introduction, informs us that his object is not to convince opponents, but simply to *teach* what he knows. As we shall not be able to present our readers with an analysis of the work, we shall endeavor to glean from it such things as we think will excite an interest in all classes of them.

The obvious effort of the author is to teach astronomy to those who are strangers to the higher departments of science, and we think we hazard little in predicting that his work will become a text-book in our academies, and an useful one too.

The object of the author is to show, the "ordinary, untutored comprehension, clearly, what it *can* and what it *cannot* hope to attain." The term Astronomy, denotes not only "the law or rule of the stars and other celestial bodies, but the *earth*, also, regarded as an individual body."

The earth supplies all our wants, and is the station from which we see all the other celestial bodies. It may at first seem strange to call the earth a *heavenly* or celestial body; but, as our author observes, "the earth after all *may* be nothing but a great star."

Speaking of motion, our author says:

"There is no peculiar sensation which advertises us that we are *in motion.* We perceive *jerks*, or *shocks*, it is true, because they are sudden *changes* of motion, produced, as the laws of mechanics teach us, by sudden and powerful forces acting during short times; and those forces, applied to our bodies, are what we *feel.* When, for example, we are carried along in a carriage with the blinds down, with our eyes closed, (to keep us from seeing external objects,) we perceive a tremor arising from inequalities in the road, over which the carriage is successively lifted and let fall, but we have no sense of *progress.* As the road is smoother, our sense of motion is diminished, though our rate of travelling is accelerated. Those who have travelled on the Manchester railroad, testify, that but for the noise of the train of cars, and the rapidity with which external objects seem to dart by them, the *sensation* is almost that of perfect rest.

"In the cabin of a large, heavy vessel, going smoothly before the wind in still water, or drawn along a canal, not the smallest indication acquaints us with the way it is making. We read, sit, walk, and perform every customary action as if we were on land. If we throw a ball into the air, it falls back into our hands, or if we drop it, it lights at our feet."

By this brief extract we may see how Dr. H. elucidates the fact of the diurnal motion of the earth without our being sensible of it. The inequalities of the surface of the earth, arising from mountains and vallies, according to Dr. H., may be likened to the roughnesses on the rind of an orange compared with its general mass. The highest

mountain known, does not exceed five miles in perpendicular elevation, and if we represent the earth by a globe sixteen inches in diameter, such a mountain will be exactly represented by a protuberance of the one hundredth part of an inch. The deepest mine or hole in the earth that ever was dug, is not more than half a mile under the surface, and this may be represented, on a sixteen inch globe or ball of wood, by a scratch or pin hole that could not be distinguished without a magnifying glass. The greatest depth of the sea, Dr. H. supposes to be about equal to the highest mountains.

The atmosphere of air and the clouds it supports, encircles our globe on all sides. This may be called an aerial ocean, of which the surface of the sea and land constitutes the bed. The lower strata of this air, within a few miles of the earth, contain by far the greatest part of the whole mass. The density diminishing with great rapidity as we go upward, till, within a very moderate distance, (such as would be represented by the sixth of an inch on the sixteen inch globe,) it disappears. The down on a peach is also a good representation of the thickness of the atmosphere compared to the size of the globe.

Our readers are aware that the earth is not strictly a globe or a sphere, but is slightly flattened; and this flattening, Dr. H. says, may be represented by a globe of sixteen inches in diameter, by flattening it the twentieth part of an inch.

Dr. H. asserts that, by the aid of the cut telescopes, it has been discovered that the surface of the moon is mountainous, that the mountains are circular or cup-shaped, and he thinks them volcanic. There is no indication of an atmosphere or clouds around the moon.

"The extraordinary aspect of comets, (says Dr. Herschel,) their rapid and seemingly irregular motions, the unexpected manner in which they often burst upon us, and the imposing magnitude which they occasionally assume, have in all ages rendered them objects of astonishment, not unmixed with superstitious dread to the uninstructed, and an enigma to those most conversant with the wonders of creation and the operations of natural causes."

The number of comets that have been observed and *recorded* in history, is several hundred; and Dr. H. supposes that the actual number that have appeared, is several thousands.

"From the head, and in a direction opposite to that in which the sun is situated from the comet, appear to diverge two streams of light, which grow broader and more diffused, producing an effect like that left by some bright meteors, or like the diverging fire of a sky-rocket, (only without sparks or perceptible motion.) This is the tail. This appendage, or tail, sometimes attains an immense length. The one that appeared 371 years before Christ, occupied a third of the hemisphere, or sixty degrees: that in A. D. 1618, attained one hundred and four degrees in length."

The tail, however, does not always accompany comets. Those in 1585, 1682 and 1763, had none. Sometimes they are furnished with many tails or streams of diverging light. The one in 1744, had no less than six.

Comets, in passing near the planets, are drawn aside from their courses. The planet Jupiter is most frequently in their way, and appears to be, as Dr. H. observes, a perpetual stumbling-block to them. That of 1770 got entangled among the satellites of Jupiter, and was thrown out of its course by it. In two days, the comet of 1680 emitted from its body a tail twenty millions of leagues in length.

Our limits will not allow us to transcribe all the phenomenon of these astronomical wonders: we must, therefore, bring our notice of the work to a conclusion, giving a brief analysis of the chapter on the calendar:

"The Gregorian rule is as follows: Every year whose number is not divisible by 4 without a remainder, consists of 365 days; every year which is so divisible, but is not divisible by 100, of 366; every year divisible by 100, but not by 400, again of 365; and every year divisible by 400, again of 366. For example: the year 1833 not being divisible by 4, consists of 365 days; 1836 of 366; 1800 and 1900 of 365 each; but 2000 of 366.

"The Julian rule made every fourth year, without exception, a bissextile. This is in fact an over correction: it supposes the length of the tropical year to be 365 days and one-fourth, (or 6 hours,) which is too great, and thereby induces an error of seven days in nine hundred years, as will easily appear on trial. As early as A. D. 1414, it began to be perceived that the equinoxes were gradually creeping away from the 21st of March and September, where they ought always to have fallen, had the Julian year been exact. Pope Gregory XIII first corrected the calendar, and his example was soon followed in the Catholic countries; but protestants were more slow in adopting it.

"In England, the change of style, as it is called, took place after the 2d of September, 1752, eleven nominal days being struck out; so that the last day of old style being the 2d, the first of new style (the next day) was called the 14th, instead of the 3d. The same legislative enactment which established the Gregorian year in England, in 1752, shortened the preceding year, 1751, by a full quarter. Previous to this time, the year was held to begin with the 25th of March, and the year 1751 did so, accordingly; but that year was not suffered to run out, but was supplanted, on the 1st of January, by the year 1752, which it was enacted should commence on that day, as well as every subsequent year."

Russia is the only country in Europe where the old style is still adhered to. The difference between Russian time and that of the rest of Europe and America, is twelve days.

We should like to cull from this work many other interesting facts for the benefit of our readers; but we must, for the present at least, forego that pleasure. We hope that the publication of it in this country will induce many who are not conversant with the higher branches of science, to study astronomy in the practical and common sense way recommended by it. Any person of a sound mind, who attentively studies this book, will become a wiser if not a better man. We think that the mysteries of science, as they have been called, will all soon be partially unveiled, so that all may know something of them. We rejoice to see that efforts are making, both in Europe and in this country, to disrobe scientific subjects of the technicalities and jargon which the learned exclusives have put up-

on them. The people, and the *whole* people, must know more of the plain "*why* and *because*" of things. The whole population of our country, if proper books are compiled, may be taught the *elements*, at least, of every science. If they cannot be introduced to the inner apartments of the temple of scientific knowledge, they can at least be introduced to its outer courts. Knowledge is the handmaid of christianity; and it ought to be the prayer of every good man, that the great masses of mind now lying in a measure dormant, may be quickened and invigorated by a thorough education and discipline. Will not this effectually open the way for the triumphant progressive march of the gospel of the Redeemer? Ought we not to bless God that the signs of the times indicate that the period is near at hand, when science and christianity shall scatter their rays of light in every dark spot on our globe?

MISCELLANEOUS.

For the Christian Magazine.

OMNIPOTENCE OF GOD.

When we look abroad upon the face of the earth, we discover an unlimited variety of objects, adorning and embellishing the animate and inanimate creation. When we look up and gaze upon the illimitable expanse of heaven, we behold an infinite number of stars and planets, whirling with inconceivable velocity through the immensity of space, shining and sparkling as they roll, supported and preserved in continual and astonishing harmony, by some invisible Power. When we reflect upon their magnificence and glory, their grand and sublime appearance, their noble and majestic movements, we are lost in wonder and astonishment—yea, overwhelmed by the amazing and soul-thrilling grandeur which appears so conspicuous in the works of creation!

How potent and omnipotent the Power which first gave them a form and an existence, and implanted within them certain virtues and principles, certain laws and qualities, by which they are identified and known, by which they are regulated and governed, and by which they are rendered habitable and serviceable for sentient and intelligent beings! How supreme and almighty—how exceedingly efficacious and irresistible, the Power, by which *orbs*, a thousand times greater than our world, are made to move in their circuits, with *three several motions*, distinct, and yet so harmonious that no jarrings, no physical disorders, no disruption of parts, are produced; but on the contrary, they are all in sweet agreement, and produce effects the most beneficial and useful, the most salutary and cheering; as by these motions, day and night, spring, summer, autumn and winter, walk their unceasing round!

And how should this grand display of infinite power affect the heart of every christian! What can afford greater consolation, than to know that this matchless, inconceivable, and unlimited power, is exerted in the defence of virtue and pure religion; in the protection, comfort and consolation of the good; and in the exercise of benevolence and mercy? This thought, duly impressed upon the mind, will allay all useless anxiety for the morrow, and cause firm and substantial joy and comfort to spring up in the heart, and bring forth the bud of gratitude and the rose of love. The good man has a firm rock to build his hope upon, for he is assured that "none is able to pluck him out of his Father's hand." Here then is sweet consolation, and the soul is enabled to place its trust upon "a Rock which cannot be moved." And whether amid the "crush of matter" or the "wreck of worlds," he is conscious that all things will work together for his good, and will fit and prepare him for that beatific sight, which will greet his eyes with that exceeding glory which the eye of mortal man has never seen!

But ah! "where shall the *guilty* fly, when consternation strikes the good man pale?" Where is *his* hope? what power will yield *him* covert? Conscious that he has dared the arm of Omnipotence, he now beholds the coming vengeance, and quakes and trembles. Alas! poor man. He finds that the "wages of sin is death." He delights not to behold the glorious works of the Majesty on high. He stands aghast, and horror is impressed upon his countenance. No hope! no joy! but anguish dread enwraps his soul! He flies! and agonizing groans reverberate through the air—"my punishment is greater than I can bear!" I am banished "from the presence of the Lord, and from the glory of his power!" Yes, the day of retribution is fast approaching. The die will soon be cast, and our destiny fixed. If we suffer not the truth of God's omnipotence to impress our hearts, and to regulate our affections, we must "*die the* DEATH!" we must endure the consequences of our own wilfulness: It is revealed against vice and wickedness—against ingratitude and infidelity. Let us be wise—let us choose everlasting life.

"The invisible things of Him, from the creation of the world are clearly seen, being understood by the things that are made, even his ETERNAL POWER and Godhead; so *all* are without excuse." Let us fly to the arms of Christ before it is too late. Let us press forward for the prize of eternal glory. Let us lean upon this invincible arm, through faith in *Him* who loved us and gave himself to die that we might live. "Let us renounce the hidden things of darkness," and "put on the whole armor of God." Let us be found ready to do our duty. Let us so walk that we may commend ourselves to every man's conscience, and strive to live in readiness to depart at a moment's warning. The irresistible power of God, if we obey him, will always be exerted in our defence and for our protection. Why should we be fearful? if God be for us, who shall or can be against us? We need not fear. If we obey and love him, he will love us; but if we forsake him, he will cast us off for ever!

Oh, then, let us be faithful, diligent and humble. Let us strive for

the mind of Christ—"to be about our Father's business;" to do his will, to walk in his way, and to keep ourselves unspotted from the world. Let us deny ungodliness and unrighteousness, and live soberly and godly in the present life. If we do this, we have a "mansion" in heaven; a house eternal at God's right hand; besides a right to the tree of life—to the fountain of living water. Oh, immortal soul! whoever you are, strive for this. Lean upon the Lord's Christ. Bow down before him in humility, and reverence his most holy name. READ *his holy word:* meditate upon it. Strive, in prayer and supplication, for a *full* and complete knowledge of his will. Rejoice with trembling: hope with confidence: use all diligence. The Lord will be propitious: His eternal power will comfort you, support you, and bring you to eternal life. Amen!

J. H.

For the Christian Magazine.

HYMN.

Long from the heavenly Shepherd's fold
  Had I a wanderer been,
Across the bleak and howling world,
  In hopes some joys to glean.

There roamed the wild beasts at their will,
  Lords of the wild domain:
I quaked to hear their voices shrill,
  Break o'er the echoing plain.

In vain from swell to distant swell,
  I toiled from morn to night;
No pastures green were there to quell
  The gnawing appetite.

Oft have I seen my Shepherd's hand,
  In kindly beckon wave;
Oft heard his voice, in accents bland,
  Invite and beg to save.

I shunned the welcome of his mien,
  His look I could not bear,
Tho' pity's tear was only seen,
  And no reproach was there.

I sought to hide me from his glance,
  As the primeval pair,
From the All-seeing countenance;
  Altho' no grove was there.

In vain, in vain—he still was near:
  O, then in wild despite,
I closed mine eye, I stopped mine ear,
  And onward held my flight.

But onward as my flight I hold,
Still deepens my despair;
O, Shepherd, I would seek thy fold,
And ask admission there.

Saviour of sinners! seeker of
A lost and erring race,
O, let me hail one look of love,
While thus I seek thy face.

O, take me to thy fond embrace,
All wretched as I am,
Thou brother of the human race,
Thou world-atoning Lamb!

White Lake. M.

THE NEXT GENERAL ASSEMBLY.

The next meeting of this large and respectable body is looked forward to, with considerable interest. Already, and indeed, for a long time past, those who are more particularly interested in this branch of the Presbyterian church have been talking and planning and, we doubt not, praying, with reference to the coming assembly. It appears that questions which have been discussed in the religious papers and in the General Assembly, for several years past, are to be introduced again, backed and supported by the united influence of some of the most respectable of the subordinate judicatories. Decisions that were made some two years ago, and have been disputed, on the ground of their unconstitutionality and injurious tendency, ever since, are to be brought up for review, and perchance, for reversal.

Being Presbyterians, ourselves, both in profession and sentiment, our brethren of the General Assembly will pardon us, if we participate, to some extent, in the prevailing solicitude as to the results of the approaching assembly. Though we are not subordinate to that body, yet we cannot but feel an interest in its proceedings,—a feeling springing from a sincere regard to the honor, usefulness and integrity of so influential an ecclesiastical body.

It must occasion deep regret to every friend of Presbyterianism, and indeed, to every true friend of religion, to witness the settled, well-defined and, to some extent, rancorous party spirit that exists. We have witnessed it on the floor of the General Assembly, and we have seen its odious features in religious papers: We have heard men plead and beg and pray for peace, while in the very act of so doing they indulged, against their brethren, the bitterest strains of

taunting sarcasm, and direct vituperation. And as for newspapers, there are two or three, that, notwithstanding their loving pretensions, and their evangelical and brotherly-love titles, evince quite as much acrimony, as any of the most besotted political papers of the times: it must be some comfort, however, to the brethren who are assailed in these papers, to perceive that, "their witness does not agree together."

We had fondly hoped, that ere this, those who were in error would have seen and corrected it; that, in the course of three or four years, any, who had offended their brethren, would have had time and attained a disposition to make reasonable amends and concessions; that unintentional mistakes and injuries would have been discovered, acknowledged and forgiven; and that excitement of unfriendly feeling would have wholly subsided. But, unhappily, this has not been the case. Parties are, perhaps, even more distinctly and decidedly arrayed, than they were two years ago; and we are much mistaken, if all the earnest and unblushing entreaties to suppress discussion, will be able to suppress it this year, as they did last. Truth and right, never suffer from fair discussion. And we trust, that, in the respected branch of the Presbyterian church of which we are speaking, by firm attachment to professed truth, by return from errors, and by mutual good words and good will, peace may be restored to her walls and prosperity to her palaces.

We cannot refrain from expressing our wish, and we regret that we cannot say, our *hope*, that the General Assembly would do something more magnanimous than it has yet done, in relation to the Library of the Associate Reformed Church, which is in its possession. If we are rightly informed, our Commissioners have commenced a suit, for the legal recovery of this property. But the General Assembly has it constitutionally and equitably in its power, to prevent the expense and trouble and shame of a law-suit between two religious bodies. If they lose it, what an aspect will they present to the world: a large and wealthy denomination retaining the library of a small denomination, notwithstanding frequent requests to restore it; and relinquishing it only when compelled to do so, by the strong arm of the law. And from present appearances, there is every reason to believe that, if the case does go on, it will be decided in our favor. If it does go on, let not the community attach blame or disgrace to the Associate Reformed Synod for it. We have pressing need of the library for our young Theological Seminary, at Newburgh—the li-

brary was procured at great pains and expense, for our Theological Seminary—for twelve years the General Assembly have had the use of it, though it never cost them a dollar—we have requested its restoration—we have memorialized the General Assembly—we have urged that the case might be referred to arbitrators—and every thing we have done being in vain, we have been obliged to go to law. The blame and the shame do not belong to us.

INTELLIGENCE.

CHURCH AND STATE.

I perceive from the Morning Chronicle of a few days since, that the Protestant Dissenters of Great Britain have resolved, if not *en masse*, at least in many large societies and congregations, on having the *Church of England separated from the State.* This is an amazing progress!! A few years since, Lord Sidmouth brought in a bill to crush the Dissenters. The Church supported the bill—the Clergy prayed for its success—but public opinion prevented the passing of the measure. A few years afterwards, the Dissenters bestirred themselves and demanded their emancipation! The Clergy opposed the measure—they persecuted the Dissenters in the towns and villages—refused to bury the Dissenting dead—to marry the Dissenters, who had not been christened in the Church of England—refused to christen those who were not children of Church of England parents—refused to read the burial service over the Dissenting dead, and even paid low fellows and vagabonds to disturb Dissenting congregations. All this is changed. The Dissenter is emancipated. The Dissenter can accept any military office or rank on the same terms as the Churchman. Dissenting marriages are allowed to Unitarians. Dissenting burial grounds are augmenting. And very soon Dissenting Registers are to be not only suffered, but rendered legal. But now the turn of the Dissenters has come—not to persecute—not to imitate those who kept them for a century and upwards in a state of vassalage—but to place both Church and Dissenters on an equal footing. THE CHURCH OF ENGLAND IS TO BE SEPARATED FROM THE STATE! This is an immense and a glorious progress—and the Church clergymen and the Church advocates may put it down as a fact, that the Church of England will be thus separated. Now there is no intolerance in this! The Dissenters, frequenting places of religious worship, support, by their voluntary subscriptions and collections, their ministers. They do not pay them enormous salaries for indolence and pheasant shooting—but adequate salaries in exchange for their talents and spiritual labors. The Church of England min-

isters must thus also be supported—and then we may hope to see a pure and a true Church in the United Kingdom. Till then—never! —*O. P. Q. Correspondence.*

CAUTION IN PROSPERITY.

Ming Tsong, an emperor of China, celebrated for his wisdom and prudence, was accustomed to say, "A state is to be governed with the care and constant attention that is required of a person managing a horse: I have often," said he, "travelled on horseback over very rough and mountainous countries, and never got any hurt, always taking care to keep a steady rein; but in the smoothest plains, thinking the same precautions useless, and letting loose the reins, my horse has stumbled and put me in danger: thus it is with government; for when it is in the most flourishing condition, the prince ought never to abate any thing of his usual vigilance."* And thus also, extending the application of this familiar but striking illustration to all mankind, we would say, is it with the private affairs of men of all stations, from the great lord to the laboring husbandman—from the wealthy merchant to the poor mechanic; and let every one keep a steady rein when all seems fair and even with him. He is pretty sure to do so in the presence of danger and difficulty, when his faculties and energies are all kept awake, and generally strengthened in proportion to the difficulty to be overcome. Indeed, let any man take a review of his past life, and he will find almost invariably, that where he has most failed will be when he allowed himself to be lulled into security—when he suspected no crosses, and was prepared with no caution—when in easy confidence he had dropped the reins on the neck of his horse, who seemed to tread on a smooth sward or a Macadamized road—but tripped and fell! To take another illustration, it is the same with "ships that go down to the great deep." It is not generally while the storm is raging, tremendous though that storm may be—it is not while sailing along the perilous shore, or tracking her way through labyrinths of unknown islands, or the ice-mazes of the polar regions, that the ship is most liable to wreck or founder. No, the catalogue of shipwrecks and maratime calamities is swelled, for the most part, by such as were carelessly scudding over summer seas, with all sails set, and all hands on board, joyful and confident—by such as were sailing through channels and straits so familiar to them that the lead was left idle at the main-chains, and no precaution deemed necessary—by such as from the furthermost regions of the earth were within sight of their own country.

COLONIZATION.

The increase of the free colored population of these United States exceeds the apprehension, no doubt, of every person in this assembly. In 1790, their number was only 57,481. In 1820, 234,530,

* Duhalde.

and in 1830 it was 319,467. A multiplication of nearly six-fold in forty years, and of 33 per cent in the last ten years.

In the five slave-holding states, Maryland, Virginia, North-Carolina, South-Carolina, and Georgia, there were in 1790, 1,122,045 whites, and 632,593 slaves. In 1830, in those five states, there were 2,012,457 whites, and 1,352,136 slaves.

Thus it appears, that in forty years the whites increased only about eighty per cent, while the slaves increased nearly one hundred and twelve. In North-Carolina the whites increased in forty years but sixty-four per cent, while the slaves increased one hundred and forty-five per cent. If we go on with the calculations for which the above facts furnish data, what fearful presages must arise in the mind, when we consider that in 1880, the population of the United States will then be about 54,000,000, and will embrace more than 10,000,000 of a distinct race, between whom and the majority must and will exist any thing but confidence. What a matter of fact argument in favor of colonization!—*Dr. Blythe.*

OBITUARY.

The congregation of York are called upon to mourn the loss of a much esteemed father and brother in Christ, in the death of Mr. John McBeath. The deceased closed his earthly career in December last, in the eighty-sixth year of his age. He was a native of Scotland, born in the year of our Lord 1748. Having lost his father in early life, he was thrown upon the paternal care of a kind and affectionate mother, who sedulously instilled into his young and tender mind, those principles of divine truth which, by the sanctifying influences of the Holy Spirit, we have reason to believe, were made effectual in turning him from darkness to light, and from the power of Satan to the living God. Convinced that he was a sinful man, and that there was no possible way to escape the wrath to come, but through the risen Redeemer, he consecrated himself to the Lord, and joined the established church of Scotland. Here he became warmly attached to the usages of the Master's house, and ardently devoted to the great truths of inspiration which are able to make us wise unto salvation; and throughout his life, he cultivated those graces of the Spirit, and that unwavering attachment to those ordinances of the gospel, which shed a heavenly beauty and lustre upon the character of sinful man. Being persuaded that it was for the interests of his growing family, he left the land of his nativity and settled at Broadalbin, in the county of Montgomery, state of New-York. In this change of residence, he neither changed his religion nor left it behind him, as is too frequently the case with some, when they leave the land that gave them birth. The same God, the same Redeemer, and the same promises of the gospel, that supported and consoled him in the land of his fathers, he found equally precious in his newly adopted home, whilst now he was able to add his

own sweet experience to the divine testimony, that God "is the stranger's shield."

When Mr. McBeath settled at Broadalbin, the settlement was new and destitute of the stated ordinances of the gospel: much ignorance of God and religion prevailed. He could not consent, under such circumstances, to be inactive, or to bury the talents he had received of his Lord; but finding the Saviour precious to his own soul, he was desirous to impart the knowledge of that Saviour to others, that they too might be partakers of his consolation and joy. Joined, therefore, by one or two other kindred spirits, they entered upon the field of action; and, in imitation of their Lord and Master, went about doing good: they went from house to house, exhorting, warning and admonishing their fellow-sinners, visiting the sick, and collecting from sabbath to sabbath, little assemblages of people, to worship God according to those means of grace which he had put into their hands. This practice they pursued until the Head of the church was pleased to send them a pastor. When the congregation of Broadalbin was organized, Mr. McBeath was among the first of the elders chosen to preside over the spiritual affairs of the church: This office he sustained, for a number of years, with honor to himself and to the spiritual edification of the church; uniformly maintaining the high character of integrity and uprightness, and an unfaultering devotion to the cause of his Lord and Master. Having spent twenty-seven or thirty years in communion with the church of Broadalbin, he removed with his aged companion, the wife of his youth, in the year 1831, within the bounds of the congregation of York. Here his earthly pilgrimage was brought to a close: he was gathered to his fathers in peace, in a good old age, having left as a legacy to his family and all who knew him, an example of piety and godliness, worthy of their imitation.

His last sickness, which continued for about eighteen months, he endured with surprising fortitude and christian meekness: although at times enduring intense pain, not a murmur was heard to drop from his lips; he viewed the hand of his heavenly Father in all his sufferings, and for that reason he considered all to be right. On one occasion he was addressed by a visitor, "Sir, you have long made a profession of the name of Jesus Christ; have you ever found him unfaithful to his promise?" He replied, "Oh no, he has been infinitely more kind to me than I deserved; I have never been straitened in the Lord, but in myself." Being asked, seeing that now he was on the verge of the grave, for what now would he renounce his interest in the Redeemer? bursting into tears, he replied, "Not for worlds! not for worlds! he is all my hope and all my salvation."

ERRATA.

In No. 2nd, page 40, 19th line from the bottom, for *piety*, read *pity*. In No. 3d, page 74, line 8th from the bottom, for *received*, read *viewed*. Page 75, line 19th from bottom, for *forbid*, read *forbids*.

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RELIGIOUS COMMUNICATIONS.

A Charge delivered to the Associate Reformed Congregation of Broadalbin, at the Installation of the Rev. David Caw as Pastor of that Congregation.—By R. Proudfit.

Christian Brethren: In the absence of an aged and venerable father,* to whom the duty was assigned, it devolves upon me to address you on this interesting occasion. And allow me, in the first place, to express my sincere congratulations upon the events of this day, and upon the auspicious circumstances under which the ordinances of the gospel are again established among you. Almost immediately after you were deprived of your late pastor, God, in his providence, sent another to labor among you. This, together with the harmony and unanimity with which you have united in calling him to be your pastor, may be viewed, I hope, as tokens for good, and as a happy presage of the success of his ministry. May these fond anticipations be amply realized. Far distant be the day, when the candlestick shall be removed from this place, endeared to my heart by so many lively reminiscences! May its light, which glimmered faintly at first, shine brighter and brighter through all succeeding generations, as long as this region shall be inhabited by immortal beings!

To constitute a pastoral relation is a transaction peculiarly solemn and interesting. You have just heard the charge addressed to your pastor, the duties inculcated upon him, and the weighty obligations he has taken upon himself; and are you not ready to join him in exclaiming with the Apostle, "who is sufficient for these things?" It would be the essence of presumption for any man to come under obligations so arduous and solemn, without a firm reliance upon that grace which is promised to his official servants, by their Divine Master—without some degree of that faith which animated the apostle Paul, when he declared, "I can do all things through Christ that strengtheneth me." But let it not be supposed, for a moment, that the responsibility rests wholly or principally on the pastor: the relation is mutual and the responsibilities are reciprocal. In your call, you have "invited and entreated him to take charge of your souls." Now I affectionately ask you, have you duly pondered the momentous import of these words? "To take the charge of our souls." I cannot suppose that any who have been educated in a protestant country, are so ignorant and misguided, as to imagine that the charge

* Rev. William McAuley.

undertaken by the pastor, releases the people from all concern about their spiritual interests: we have reason to thank God that "the man of sin, and son of perdition," has not yet gained such such an ascendency in our country—we trust in God, he never will acquire such an ascendency, at least in this region—that a deluded and besotted people, will thoughtlessly commit their eternal concerns to a hypocritical priest, who will encourage them to take no thought for themselves, and flatter them with the belief that by auricular confession, and the payment of a trifling fee, they shall obtain a bond of indemnity, which shall pass current in the court of heaven. No, my dear friends, your pastor undertakes no such charge: he has no desire to exercise dominion over your consciences, but simply to be a helper of your joy. He takes the charge of your souls, as rational, intelligent, and accountable beings, who, if finally saved, must be saved by divine grace operating effectually on your understandings and your hearts. We aim at nothing more than to be a humble instrument, in the hands of God, in promoting your eternal salvation, by exhibiting divine truth to your understandings, and pressing it upon your consciences and your hearts. Your responsibility, therefore, and his, are substantially the same. He must give account to his Master who sent him, how he shall have fulfilled his ministry in "warning every man, and teaching every man." And you, my hearers, every one of you, must give an account unto God, of the reception you shall have given to his message, and of the improvement you shall have made of his ministrations. Bear with me then, while I remind you of a few things which the occasion suggests, and which, under the Divine blessing, may tend to your profit and edification.

1. Attend carefully and punctually upon the ministry of the word. In this the comfort and usefulness of your pastor, and your own spiritual improvement are equally involved. There is nothing more discouraging to a minister of the gospel, than preaching to empty walls and vacant seats. Though our commission binds us to "preach the word; to be instant in season and out of season; whether men will hear or whether they will forbear;" and although the neglect of gospel ordinances by so many ought to be improved, and may sometimes be improved as a motive to greater zeal and diligence on the part of ministers; yet he must be more than man—and remember, they are men of like passions and feelings with yourselves—he must be more than man, whose zeal will not languish, whose diligence will not flag under frequent instances of neglect and indifference. Therefore, if you would not damp the zeal and clog the efforts of your pastor; if you would not put an extinguisher upon the light that shines through his ministry; if you would not cause him to take up the bitter lamentation, "who hath believed our report, and to whom is the arm of the Lord revealed?" be constant and punctual in your attendance upon the services of the sabbath and of the sanctuary; and let not your seats be found empty in this house of prayer, without the most unavoidable necessity. But your own best interests, as well as a regard to the feelings and the comfort of your pastor, urge your punctual attendance in the house of God, at the appointed sea-

sons. If you are true christians, and the gospel has already been blessed to your salvation, you are still sensible of much imperfection. You have not yet attained, neither are already perfect. If growing christians, it is your constant desire and your habitual endeavor to press forward to the measure of the stature of *full grown* men in Christ Jesus. That you may grow in the spiritual life, you must be fed with the sincere milk of the word. If absent, therefore, without necessity, from the ministrations of the sanctuary, you may be disappointed of that very portion of spiritual food which is adapted to your case, and had you been present, would have proved nutritious to your souls. If necessarily absent, you may look with confidence for the blessing of God in your retirement, for it is not confined exclusively to the public ordinances. But still it is true, and not less true than consolatory, that "the Lord loveth the gates of Zion more than all the dwellings of Jacob." An aged female, once a member of this church, and now, we believe, a member of the church triumphant, was observed to attend the ordinances with the strictest punctuality, to an advanced age, and under increasing infirmities. Her attendance elicited remark, as she understood but a few words of the language in which the services were performed. She said she loved to be in the house of God, for there his presence and blessing were promised. What a pointed reproof did her example address to many slothful professors of religion!

But if you are yet in a state of nature; if you are nothing more than outer-court worshippers, some of whom may be found, we fear, in every congregation; how much more important and needful is it, that you attend punctually upon the means of grace? and how much more dangerous to absent yourselves, without necessity, for a single Sabbath? You do not surely intend to remain always thus, out of Christ, far off from God, and strangers to the consolation and the hopes of the christian. Answer candidly: Do you not intend, at some future time, to accept the offers of mercy, and to commence a life devoted to the service of God? Are you not conscious of cherishing, sometimes, a half-formed wish, that you were now partakers of that new nature which all must possess, who shall enter the kingdom of heaven? I shall not at this time enlarge upon the absurdity and the fearful danger of delaying your acceptance of the gospel salvation for a single moment. One moment's delay may cost you your immortal souls. But I would draw an argument from your half-formed resolutions, for your careful and regular attendance upon the preaching of the gospel. This ordinance, which the world counts foolishness, is the instrument most usually made effectual for the saving conversion of sinners. You know this, for you believe the Bible and have been instructed in its leading truths. If then you stay away from the sanctuary for some frivolous cause, how do you know but the message sent by God, through the mouth of his servant, on that day, may be the message precisely adapted to your case; and had you been present, might have been made effectual by sovereign grace, for awakening you from your death-like slumbers. I know there are those who sit under the droppings of the gospel, dur-

ring a long life, who only become more hardened and insensible under its refreshing showers; who force their way to the bottomless pit, through frequent and solemn warnings of the wrath to come, and through oft-repeated and most endearing invitations of mercy and love; and this awful fact should cause every careless gospel hearer to tremble for his own condition and prospects. But I also know, that the condition of the impenitent gospel hearer, becomes much more dangerous, and inconceivably more hopeless, when he becomes remiss in his attendance upon the public ordinances, or forsakes altogether the house of God. There is then fearful reason to apprehend that he is given over of God. I hope better things of you, brethren, and things that accompany salvation, though I thus speak. There has never been a discouraging remissness in this church. The public ordinances have usually been well attended. But an exhortation on this subject can never be out of season.

2. Let it be your daily inquiry, what advantage you are gaining to yourselves from the ministry of the word. The person who assists in calling a minister; who contributes of his substance to support the ordinances of the gospel, and yet never asks himself what profit he is deriving from them, can scarcely be said to act the part of a rational being. He manifests a stupidity and sottishness, more resembling the beasts of the field, than a rational, intelligent creature, with immortal interests at stake. You, therefore, who are, indeed, travellers to a better country, ask yourselves habitually what progress you are making in your pilgrimage homeward. You that are partakers of a new nature, daily inquire how you are growing in the divine life, by the food which is ministered to you. If sensible of leanness and stintedness in your spiritual growth, carefully examine the cause; and beware of looking for it, at least in the first instance, *out* of yourselves. It is but too common in the present day, to ascribe the decline of vital godliness, almost exclusively to the account of the ministry. They, indeed, may often take to themselves their full share of the blame: but private christians, upon careful investigation, will find that with them also there are transgressions against the Lord, which provoke him to send leanness to their souls. You will find, in most cases, if you examine with becoming humility, that the fault is chiefly in yourselves. Want of diligent and prayerful preparation for hearing the word; inattention during the services; the indulgence of light and frivolous conversation, during the interval of worship, or in returning from the sanctuary; misspending the remaining hours of the sabbath; and the neglect or the formal observance of family and closet exercises, will much more frequently account for your unfruitfulness, than any defect in either the matter or the manner of the public services. We know, indeed, that the treasure is committed to *earthen* vessels; that our ablest ministrations are very feeble, and wholly inadequate, of themselves, to produce any saving effect: but it is for this very reason, that the excellency of the power may be, and may appear to be of God, and not of us. I have the fullest confidence, that in the usual ministrations of the sanctuary, you will be furnished with a rich variety of wholesome provi-

sion; that it will be presented in a manner acceptable to all who have a healthful appetite for spiritual food. But were it otherwise, true christian humility, that lowliness of mind which is befitting every redeemed sinner, would lead you to search for the cause of your unfruitfulness in yourselves, rather than in any deficiency either in the *matter* or the *manner* of the public ministrations. I think it was Chief Justice Hale, the profound jurist, and able divine, at once the ornament of the British bench, and of the christian name, who said that the weakest sermon he ever heard, contained more than he was able to reduce to practice.

But you who are yet living in unbelief and impenitence, how deeply does it concern you to inquire what influence the ministrations of the sanctuary are producing upon you. An influence they assuredly have, either for good or for evil; an influence either softening or hardening. They will prove either a savor of life unto life, in your conversion, your sanctification and eternal salvation; or, fearful, overwhelming thought, they will be a savor of death unto death, in your deeper perdition. Yes, my dear friends, the transactions of this day will tell on the records of the judgment day and of eternity, and the reflection is unutterably painful, but it must not be suppressed; that through your own sloth and carelessness, through your love of the world and its vanities, through your stupid indifference to your best interests, the gospel which you have helped to establish among you, may be the means of sinking you to a deeper abyss of misery and woe. But we forbear; may God in his boundless mercy avert from every one of you a doom so fearful.

3. Let those among you who realize the value of religion in your own experience, be solicitous for the salvation of others. This can never be a matter of indifference to any who love our Lord Jesus Christ, who believe in the realities of a future retribution, and who cherish the common feelings of humanity. Some of you probably have children or near relatives, whom you love with the feelings of natural affection; others of you, perhaps, have neighbors whom you esteem for their social virtues; but who give too clear evidence that they are yet strangers to God. You naturally sympathise with them in temporal sufferings, and are willing to make great sacrifices and exertions to save them from present calamities; and yet you know that they are exposed to everlasting wrath. Is it not reasonable then that you should make some effort for their eternal salvation? This is not exclusively the concern of the ministers of reconciliation. It is, I admit, their great business, but not *theirs* only. "He that winneth souls is wise," whether in a public or private station in the church. He that converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins. This every christian should strive to effect, by his example, by his counsel, and by his prayers. Let your example be at once holy and attractive. Avoid every thing in your conduct that may become a stumbling-block to the ungodly. Be upright in your dealings; humane and amiable in your disposition; meek, humble and forgiving in your general deportment. Avoid the extremes of levity and moroseness:

be grave and serious, but not austere or repulsive. Show to the world, by your example, that religion consists not in gloominess and melancholy; but that it gives its possessors a right to rejoice with a joy unspeakable and full of glory. Whatsoever things are true, are honest, are just, are pure, are lovely, and of good report, think of these things and practise these things.

Again, you may contribute to the salvation of others, by your counsel and admonitions. We do not ask you to become public teachers. We always suspect the humility and sometimes the piety of those who obtrude themselves upon the public as instructors without a regular call. But private christians may be the instruments of much good, without travelling out of their appropriate sphere. A gentle hint, a word spoken in season, a little prudent counsel, may be carried home to the conscience which has long remained callous and asleep under the faithful preaching of the gospel. Besides, there are some in every neighborhood, who never or very rarely attend the ordinances of the gospel, and thus wilfully deprive themselves of the means of grace. Heathens in a christian country—enveloped in midnight darkness amidst the refulgence of gospel light! Is nothing to be done for this class of our population? You are probably acquainted with some of this description; you may, perhaps, be upon intimate terms with them as neighbors; may have intercourse with them in the pursuits of the world; you may be in the habit of exchanging friendly offices with them, and thus may have acquired some influence with them. You do not hesitate to give them friendly counsel in things pertaining to the present life: now, could you not, by prudent and faithful dealing with their consciences, prevail upon them to come to the house of God, to listen to the overtures of mercy; and thus be instrumental in bringing them under the divinely appointed means of grace? It is a prominent design of protracted meetings, to draw together under the preaching of the word, multitudes who never or seldom attend the ordinances at any other time. Of its policy we say nothing, but leave it to be developed by time: the motive is most praiseworthy, and must be approved by every true christian. It is common for those who take an active part in these meetings, to solicit the attendance of the careless and indifferent of their acquaintance. Now I ask, would it not be as easy for christians in a particular settlement, by prudence and diligence, to prevail upon the whole population of that settlement to attend upon the ordinary ministrations of the sabbath? And would there not be equal probability of their deriving saving benefit from their attendance? I have yet to learn that there is any more encouragement to expect the divine blessing upon extraordinary services during the week, than upon the stated services of the sabbath. At whatever time or place the gospel is purely and faithfully preached, we have encouragement to expect and to plead for the blessing of God upon his own truth. This leads me to observe, in the last place, that christians may contribute much to the salvation of others by their prayers. "The effectual fervent prayer of a righteous man availeth much." Prayer is the appointed

means of receiving every blessing. As the hearer of prayer, God will be inquired of by us for the blessings which he has freely promised, and which flow from his sovereign love. It is a reasonable expression of our absolute dependence upon his grace. In his infinite condescension he hears our prayers, not only for ourselves but for others. How often have the earnest prayers of believing parents been heard and answered for the salvation of their children, in faith of his covenant and promise. Nor are we restricted in the objects of our prayers, by any limits but those of the human family. Examples are frequent in the sacred scriptures, of the earnest and importunate supplications of "holy men of God," for the enlargement and prosperity of the church, which have been remarkably heard and answered. And it is a common remark, tested by experience, that every signal interposition of God for the extension of his spiritual kingdom, has been preceded by the earnest and fervent prayers of his own people. Now we all know and believe, for God has promised it, that the whole *world* is to be subdued to the obedience of faith, and all things to be put under the feet of Jesus. Then there is a wide field for your prayers. This glorious consummation has been the object of the church's prayer in all ages. But it has been truly remarked, that in many past ages, the prayers of christians for the conversion of the world have not been accompanied with corresponding efforts. They have prayed that the heathen may be evangelized, but have done nothing to send them the gospel. This is the age of benevolent effort. Something has been done—more is doing—and much more is contemplated. May the spirit of benevolent enterprise increase an hundred fold. But are we not in danger of the opposite extreme—of trusting to our own efforts, rather than pleading the promises of a faithful God. It is not greater presumption to ask a blessing from God without using the means which he has appointed, than to depend upon the efficiency of the means, without reference to divine agency as the exclusive ground of confidence for success. Remember, then, my christian friends, that the success of all your efforts for the salvation of others, depends entirely upon the blessing of God; and that his blessing is to be expected in answer to prayer. "Ye that make mention of the Lord, keep not silence, and give him no rest, until he establish and till he make Jerusalem a praise in the earth."

Finally, pray for your pastor, that his labors may be blessed among you. Pray for all the ambassadors of the cross, that they may open their mouths boldly, to make known the mystery of the Gospel: pray for the missionaries who have gone to heathen lands, to convey the tidings of a Saviour's love to the worshippers of dumb idols: pray for those precious youth who are in a course of training for the gospel ministry, to succeed those who shall be shortly called away to their heavenly rest, or to enter upon new fields of labor: and "pray the Lord of the harvest, that he would send forth laborers into his harvest." "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now

say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good." Amen.

For the Christian Magazine.

DISSERTATIONS ON SACRED HISTORY.

No. III.

Jacob's return to Canaan.

Having received the command of God to return to Canaan, Jacob informed his wives of the resolution which he had formed, and the reasons which induced him to form it. They, knowing well the temper and conduct of their father, immediately assented; hence, Jacob, improving Laban's absence, who was with his sons at the feast of sheep-shearing, departed. In his flight from Haran, Jacob carried away nothing which pertained to Laban; but Rachel did not act so honestly; she stole "the images which were her father's."—The word images, in the original, is *Teraphim.* Some writers think that the Teraphim which the ancients kept with religious care, were only images of their ancestors. This opinion, however, is at variance with the account given, both in sacred and profane history, of the purposes to which they were applied. They were the *household-gods* of many of the ancients, which they consulted as oracles. It has been the opinion of some eminent lexicographers,* that the Teraphim was a compound image, with several heads joined to one body, somewhat like the cherubim in form, but used for private purposes. As the subject to us is but of little importance, and one upon which the learned are greatly divided, we shall not attempt to explain the precise form of those images, the mode in which they were consulted, and by which the ancients received their responses. What induced Rachel to steal her father's Teraphim? It was not surely the belief that the idol could protect her, nor with the design to use it as an oracle, but, perhaps, it was the costly materials of which it was composed.

When Laban was informed that Jacob had left his service, impelled by an avaricious heart, he instantly concerted measures to pursue, that he might take him. He overtook him, on the seventh day after he began to pursue, in Mount Gilead. It was in Laban's power to do Jacob injury; but God, who had promised to be with him, and to keep him, was his shield. He appeared to him in a dream, and charged him to do no injury whatever, neither to Jacob, nor his family, nor his goods. And, after a little chiding from Laban, and complaint from Jacob, the affair was settled amicably. They entered into a covenant of friendship, by erecting a heap of stones, eating upon it, and engaging solemnly, that they would never pass

* See Cocceius' Lex. under Teraph, and Parkhurst's Heb. and Eng. Lex. under Teraphim. For a full account of these images, see Godwin's Aaron and Moses, Book 4, Chap. 9.

that heap to do any injury, the one to the other. Then, early next morning, Laban, after he had kissed his son and daughters, and blessed them, departed, to return to Haran. Jacob likewise departed to go to Canaan, and the angels of God, we are informed, met him, in two bands, to comfort him, and to be his guard. The patriarch, though but recently delivered from Laban, is about to meet a more formidable enemy, his brother Esau, who comes with four hundred men: the Lord, therefore, again shows him his guard—thousands of angels. These spirits encompassed the patriarch and his family, *invisibly*, as they journeyed from Haran to Canaan; and perhaps on this occasion they appeared *visibly*, to prepare him to meet with fortitude the trying circumstances in which he is about to be placed. Jacob took special notice of this merciful visitation: "This," said he, "is God's host," and he called the place Mahanaim, that is, two hosts. Being encompassed by God's host, the patriarch, as he journeyed to Canaan, might have sung, as did David, one of his descendants: Though a host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident. Ps. 27.3.

But the messenger whom he had sent to conciliate Esau, returned, and told him, "we came to thy brother Esau, and he also cometh to meet thee, and four hundred men with him." Not peaceably, it appears, but to avenge the old quarrel, the loss of the birthright. Time will solve the adamantine rock, while it leaves the vindictive heart unpenetrated. It was probably more than sixteen years since Esau formerly threatened the life of Jacob; during that period his wrath is not extinguished, but suspended; and now it re-kindles, as he marches against his brother, spurred with rage, and intent on his destruction. When Jacob received this intelligence, he felt alarmed and distressed. This state of feeling is quite consistent with a humble confidence both in the power and faithfulness of God: the child of God, though resting on his omnipotent arm for deliverance, is susceptible of the apprehension of danger, and of fear arising from it. To meet this formidable enemy, Jacob hastened to make all necessary arrangements. In the arrangements made, the objects which he kept particularly in view were, to procure, if possible, Esau's favor, and to save Rachel and Joseph, two individuals whom he tenderly loved. When he had made these arrangements, and his wives, sons, women-servants, cattle and goods, had passed over the ford Jabbock, we are informed that he was left alone, "and there wrestled a man with him until the breaking of the day."

The *man* with whom Jacob wrestled was, it is probable, none other than the Angel of the Covenant, the Son of God, who frequently, as we are informed in sacred history, appeared in a human shape, before he took upon him our nature. The manner in which Jacob wrestled with the Angel was not only corporally, but, especially, spiritually; *he wept and made supplication unto him.* Hos. 12.4. In this holy wrestling, the patriarch exhibited great earnestness, fervency and importunity; when the Angel condescendingly said, "Let me go, for the day breaketh," no, said Jacob, "I will not let thee

go, except thou bless me." The patriarch received the blessing for which he wrestled, and also a new name: he was no longer to be called Jacob, *the supplanter*, but Israel, *a prince with God.* To mark the place where he received the blessing, and obtained the name Israel, he called it Peniel, *the face of God.* Jacob and Esau met. The hostile brother, Esau, was dissolved in tears, embraced Jacob, fell on his neck and kissed him. God has surely fulfilled to Jacob that promise which he gave him at Bethel: "Behold I will be with thee to keep thee in all places whither thou goest, and bring thee again into this land. He is a faithful God, he keepeth covenant and promise."

From this sketch of Jacob's life, during his journey to Mesopotamia—his servitude while there—and his return to Canaan, we are taught, among other things, the two following lessons:

That the child of God is not exempted from the vicissitudes and trials of life. They who are the children of God by faith in Christ, though redeemed from all iniquity, and have obtained a title to eternal life, yet they are not exempted from vicissitude and trial, while on earth. God, for wise and important purposes, has ordained it otherwise. The Lord embitters earth, to raise our thoughts and affections to heaven. To effect this, the corrections which the child of God receives, by the dispensations of providence, are needful. But when tossed and afflicted amidst the calamities of life, rejoice, children of the Kingdom, in the promise, *the Lord will deliver you out of them all.*

That they who fear the Lord are the objects of his special care. Do enemies encompass them, and are they placed in circumstances the most dangerous? Like Jacob of old, they have an unseen, but powerful, guard. *The angel of the Lord encampeth about them that fear him, and relieveth them.* What do they need that the Lord has not promised to give? Is there any thing that concerns them, even the most minute, to which his especial care does not extend? Those who fear the Lord are protected in danger, sustained under affliction, led in the path of holiness, and fed out of his fulness; yea, they want no good thing. *Happy is that people whose God is the Lord.*

Reader! is the God of Bethel your God? If you have no reason to think he is, make application to him who has said, *him that cometh unto me I will in no wise cast out;* who is able to give you an inheritance among them that are sanctified. Then the God of Bethel shall be your God for ever and ever, and your guide till and through death, and your exceeding great reward. SCOTUS.

Broadalbin.

To the Editor of the Christian Magazine:

The following excellent letter, written more than half a century since, (and never before published,) has lost none of its worth by the lapse of time. A faithful perusal of it will, we believe, be not

only interesting but instructing to many of the readers of the Magazine. It was written, as the reader will perceive, by Mr. Harsha, who was a native of Bellabay, county of Monaghan, Ireland, and emigrated to this country in the year 1765. The whole epistle is replete with the breathings of a soul devoted in an eminent degree to God, and is not only admirably calculated to afford consolation to those who are rejoicing in hope of the glory of God, but peculiarly adapted to cheer the souls of those who are mourning in Zion under the hidings of God's countenance. We perceive, in the experience of Mr. Harsha, a mind abstracted from the creature, a soul much given to meditation, self-examination and prayer—a heart truly broken for sin. He repeatedly sees himself so vile and odious in the glass of Jehovah's holy law, that he scarcely dare indulge a hope of pardon and acceptance with God, through Christ Jesus; at other seasons we behold him, *by the eye of faith*, having such discoveries of the doctrines of grace—the way of recovery, through the imputed righteousness of our Lord Jesus Christ, *for sinners*, of whom he confesses himself to be the chief, that we find him in extacy, rejoicing in God as the strength of his heart, and his portion for ever.

Throughout the whole epistle the reader will perceive in this extraordinary man an extensive acquaintance with the Holy Scriptures, and an exhibition of no ordinary skill in the special application of divine sayings to particular cases and circumstances. For several years immediately preceding his death, he sustained the office of ruling elder in the church of God, both in Europe and America.—At Stillwater, New-York, where he departed this life, he faithfully performed the duties of his office in a small congregation, then under the pastoral inspection of Rev. Dr. Clark, who was favorably known (by reputation) to several of our fathers in the Associate Reformed Church who still survive. Mr. Harsha appears to have fully realized the responsibility of his station as an office bearer in God's house. The reader will perceive with what zeal and solicitude he admonishes and exhorts his relative, (also an elder,) to whom his epistle was directed, to look well to the execution of his office, to visit the families of his section of the church, going from house to house, warning every man of his danger, and exhorting every man to receive Christ Jesus as offered to them in the gospel. I am, by no means, an advocate for what has, by some, been termed *lay preaching;* but allow me to ask, is it not to be regretted that so many excellent men, ruling elders, in many of our congregations, should, from a false modesty, or a dislike to ostentation and hypocrisy, fall so far short in the performance of duties which this heavenly man clearly perceived to be incumbent upon him, arising from the nature of the office which he sustained in the visible church of Christ?—This is not the place, I am very well aware, to exhibit what I view to be a gross neglect of duty in many of my dear brethren, whom I highly esteem, whose piety cannot be questioned, and with whom "I have often taken sweet counsel together, and walked unto the house of God in company." At present I shall only take the liberty of recommending to all who are office-bearers in the church of

God, a candid and prayerful perusal of a most valuable essay "On the warrant, nature, and duties of the Ruling Elder in the Presbyterian Church, by Rev. Samuel Miller, D. D. professor of ecclesiastical history and church government in the theological seminary at Princeton," New-Jersey, published at New-York in 1831. I have read the above essay with great pleasure and, I trust, profit, and am free to give it as my decided opinion, that every elder in our congregations should embrace the earliest opportunity to furnish himself with a copy. I believe the book can be obtained in any of our principal bookstores. But to return.

Mr. Harsha left upon the care of a kind providence eight children —three sons and five daughters: they had often been the subjects of many fervent prayers and pious exhortations; the importance of obtaining the one thing needful, of "seeking first the kingdom of God and His righteousness," had been often and faithfully impressed upon their minds, and formed in early life a great part of their education. Indeed, with holy exhortations, addressed to his weeping offspring, assembled around his dying bed, this father in Israel appears to have closed his earthly career; his prayers were answered, and his admonitions were effectual. His children, (without an exception,) as they advanced towards maturity, recognized the solemn vows made on their behalf, in their baptismal consecration unto God, and became distinguished for their zeal and devotedness in the service of our common Lord. With two members of the family I was favored with an intimate acquaintance—Mr. John Harsha, long a ruling elder in the South Associate Church in this town, and Mrs. James Flack, for a number of years a valuable member in the Associate Reformed Congregation of Argyle. They both departed this life a few years since, giving ample proof to all around them, that their death was that of the righteous. They had long walked in the footsteps of their earthly and pious parent, and their latter end was peace.

In reading the following letter, let us breathe after that spirit which characterized this man of God. Let us mourn and weep that our affections are so riveted to earthly things, that our hearts are so insensible, our faith so weak and unstable, our repentance so imperfect, and our love so cold. Let us, with broken spirits, at a throne of grace, bewail our unfruitfulness, our barrenness; that we have abounded so little in good works, that we have been so remiss in the performance of those duties (clearly taught on the pages of divine revelation) which we owe to ourselves, our fellow-creatures, and our God. We, with our fathers who have gone to mingle with their original, their mother earth, have repeatedly experienced chastisements at the hand of God. But ah, what effect have they produced in our hearts and lives? Have we been unmindful of the truth, or have we kept it still in remembrance, that the sickness of the body is designed to be the cure of the soul? and have we, by our afflictions, been led not only to give thanks, but to ask more fervently for "God our maker, who giveth songs in the night." We have also been the recipients of a countless number of unmerited favors: and

have we been deeply impressed with a sense of our ingratitude and unworthiness, and felt constrained to evince the disposition of David, when he exclaimed, "Lord, what is man that thou art mindful of him, or the son of man that thou shouldst visit him?" Who am I, to engross the attention of the King of kings? Am I worthy of his care? "What is man that thou shouldst magnify him? that thou shouldst set thine heart upon him, that thou shouldst visit him every morning, and try him every moment?" Let us, according to our several relations in life, exert ourselves, and strive more vigorously (with entire dependence on Divine aid) to imitate the example of those who have gone before us to the promised land of rest. Let the professed children of God who may read these lines in connexion with the following letter, resolve to display more zeal and piety in all their deportment. Let the impenitent and unholy, those who are yet "in the gall of bitterness and bond of iniquity," resolve no longer to trifle with God, with heaven, with their own souls. With these resolutions may we live unto the Lord, who died for our sins according to the scriptures, and who rose again for our justification. That at death, when we shall have finished our course, and passed through all the trials of life, we may be cheered with the welcome plaudit of our Divine Redeemer, "Well done, good and faithful servant, enter thou into the joy of thy Lord," will not cease to be the prayer of your brother in the gospel,

GEORGE MAIRS, JR.

Argyle, March 8, 1834.

ACCOUNT OF SOME OF THE DYING WORDS OF JAMES HARSHA, IN A LETTER TO HIS COUSIN, WRITTEN A LITTLE BEFORE HIS DEATH:

Stillwater, Albany county, April 5, 1765.

DEAR COUSIN: You know that professing christians ought to keep up a holy communing with one another; this we cannot now do by word, so let us essay it with a pen. And both of us being on a journey to another world, let us, like the disciples going to Emmaus, (Luke 24.) talk a little of all those things which have happened to to us, and tell what God hath done for our immortal souls.

It happened, from the Lord's own word, I got clearness to leave Ireland, and am clear about it still. He gave us all a safe though slow passage to New-York; blessed be his name. It pleased the Lord in August last, to send upon me a bloody flux. I essayed to pray that he would bless the rod, and along with it do good to my soul; but having been under long eight years' desertion, I could not pray as in former times; so that I had a deserted soul and an afflicted body, yet I must confess that he sent some life into my soul, until last January one night, when, musing about my soul's state, that good word came into my mind, "Lift up your head, for the day of your redemption draweth nigh." This much revived my faint and dying hopes, and made me weekly hope for some better times to my poor soul, and long greatly for that promised day of redemption.—After some time, it pleased the Lord further to encourage me by

sending that word into my mind, "the captive exile hasteth that he may be loosed." I had great difficulty in getting hold of these great and precious promises; how such a great sinner as worthless me could or durst lay claim to these, was a great difficulty indeed; but some weeks afterwards, it happened one sabbath morning, as I was tossing to and fro upon my bed of languishing, that other sweet and majestic word, Psalm 85.3, came into my mind with such power and so much sweetness, that I could not resist; for it was a new song in the night put into my unbelieving mouth, that sweetly constrained me to own it and say, "Thou took'st off all thine ire, and turn'dst from thy wrath's furiousness." Oh! but the thought of a good God, a just God, turning from all that furiousness of divine wrath that I so long and greatly feared, and so dreadfully deserved: I say, the thoughts of this was as new wine; this word of power quickened me in the way of every duty, and made my thoughts vanish as smoke; yea, it reconciled me to my afflicting disease, and my bed of languishing became as sweet to me, although the disease increased and sunk me very low, so that I expected grim death to be nigh me, even at the door. Thus matters went with my soul for several weeks, when the sweetness of the word abating, my old fear of a mistake about my soul's state began again to return, and a jealousy of matters not being right prevailed not a little, until one sabbath morning very early, about three o'clock, last February, when musing on the frame of my heart, and on the evil dispositions of my soul even on a death-bed, I was praying about my case, the Lord brought that word to my mind; "Come, ye blessed of my Father, inherit the kingdom prepared for you." This was so good and so great a word, that being naturally and practically so great a sinner, I durst not take it to myself, were it not that the Lord calls and commands, and thereby fully warrants even sinners to apply Jesus and his promises to their own soul's cases. With this my soul was joyful for many days afterwards, and through many sick nights I got patience under all my pains and diseases, which was so great that it baffled all the powers of medicine except one little powder that Mr. Clark gave me, a dose whereof was often blessed for giving ease.

Now I am come to the borders of a long eternity, and am standing, as it were, between the two worlds: my voice fails—all the daughters of music are brought low. Dear cousin, I send you this letter from Mount Pisgah, from the deep banks of the Jordan of death. I am parting from my minister, and from my dear consort and eight tender little ones; your sympathy with them in earnestly remembering them daily at a throne of grace, is the last favor I beg for them, and that you forget them not before his throne who is known by that sweet, sweet name, the hearer of prayer.—We were hastened out of Ireland like as the Israelites were hastened out of Egypt by Moses, so that I scarcely got time to take my leave of you with that religious solemnity that the voyage required; but now I come back by the letter, to bid you a solemn, final farewell, with dying breath earnestly to wish all grace and peace to be

multiplied upon you, and upon all my dear brethren in the session, and all my fellow-worshippers in that congregation with whom I often went to the house of God on our solemn, holy day, and with some of them I took sweet counsel about my soul's case, many times; and although in myself I am very worthless, yea, the chief of sinners, yet let me own to you that I must bless the Lord that ever he led me to hear the gospel in the meeting-house of Balibay; it is the place where I have been often refreshed, edified and quickened in duty, by sweet, clear and pure doctrine of Christ's imputed righteousness and sanctification by his word and Spirit. There never was a time that the Lord's supper was celebrated in that house, but either in the time of it or soon after it, I got some token for good. May the Lord continue that spot, that house of prayer, and make it a Bethel to many, as it has been to some now in glory, whose dust keeps beside it until the heavens be no more. Let me also with my dying breath make bold to offer an advice from a far country to my dear brethren in the session. Receive Jesus as offered unto you, Rev. 22.17: rest not easy in your mind until you are sure he is your Lord and your God: he will help you in every duty to your family, your congregation, and to one another. Oh! delay not until the world's hurries be over, and you fall into the dreadful hands of the king of terrors, coming with twenty years' unpardoned sins in his dreadful hands: let me also beg you to hold fast the profession of your faith in doctrine, worship and government of the Scotch kirk: keep by your terms of communion: give holy sacraments to none that behave like dogs in many things; keep up your meetings for prayer and conference, especially on your silent sabbaths. Alas! for the desolations of your sanctuary; visit your quarters as formerly—never more need than now; avoid debates, and love one another; it would much rejoice me, in my dying moments, to hear of the people in my quarter growing in grace—it would be a very reviving cordial to me. Oh! could I with my dying breath prevail with my friend to choose, by his zealous behavior and by all prudent ways, to promote the conviction and conversion of sinners in private as well as public, striving by gospel arguments to solve the doubts of pious, drooping souls; may the Lord keep you from a minister that is not well acquainted with these things.

I much lament that I was not more diligent and more successful in my office. Let me advise and warn you, my dear cousin, to exert yourself more vigorously in the execution of your office among the people of your quarter; exhort one another daily; reprove faults mildly, and mix prayer, ejaculatory prayer, with your reproofs; watch tenderly over one another, lest something that some men call a little sin, should spring up as a root of bitterness in your lives. Let me again beg of you to pray much for my eight little ones. Some of them seem yet to be lying in the blank state of nature. Oh! deplorable condition! yet the Lord hath promised, and his promise is directed to us and to our children, even his promise of pardon and redemption.

Please in my name kindly to offer my regards to John Riddle, James M'Mullen, James Thompson, James Gibson, Wm. Craig, William Dunlap, John Little, widow Ritton, Joseph Gibson, George Harkness, Hugh Clark, John Rowan and William Thompson, and all who abide by the doctrine, worship and government of presbytery, authorized by Jesus who is the blessed head of the church. Oh! that they all had a taste of these sweet words of grace, wherewith my soul has been so much refreshed. I hope to see you and all my aforesaid friends in glory, when time shall be no more. The Lord has sometimes blessed Mr. Clark's visits to me here, as well as his sermons; and a Scotchman from Edinburgh; his prayer and conference has been of no little use to me on this bed of languishing. I add no more, but grace, mercy and peace be upon you and all my dear friends. Farewell. JAMES HARSHA.

Postscript added by Mr. Clark.

DEAR JAMES: Your valuable friend fell under a cloud again, the day after the above letter was written from his own lines: when he subscribed the above letter to you, he said, my friend will see from the trembling manner of the above writing, what a low state I am in. He got another fresh grip of the great and precious promises before his death: twice he called his children together when he was a dying, and earnestly exhorted them to secret prayer daily, and made the oldest keep worship in the family; he solemnly put them in mind of their baptismal vows, and prayed fervently with them; and the day before he left us, he said, Oh! but I am sorry to be so long detained from my home. A few hours before his death I prayed with him, and although I thought he was so very low and weak that he could not speak, yet he signified that we should with him sing Psalm 73.25.

25 Whom have I in the heavens high,
But thee, O Lord, alone?
And in the earth whom I desire
Besides thee, there is none.

26 My flesh and heart doth faint and fail,
But God doth fail me never,
For of my heart God is the strength
And portion forever.

And when we began to sing the above lines, he joined us and sung cheerfully, and after we had done, he said, many a time have these lines been comfortable to me. So he fell asleep about 5 o'clock on Monday morning, the 16th instant. A great loss to his family and to our infant congregation and session in this wilderness. Pray that the Lord may raise up another to fill up his place.

REVIEWS AND CRITICISM.

REVIEW.

AMERICAN FEMALE TRAVELLERS.

Narrative of a voyage to the Ethiopic and South Atlantic Ocean, Indian Ocean, Chinese Sea, North and South Pacific Ocean, in the year 1829, 1830, 1831. *By* ABBY JANE MORRELL, *who accompanied her husband, Capt. Benjamin Morrell, Jr., of the schooner Antarctic.* New-York, J. & J. Harper. 1833. 12mo. pp. 230. *Journal and Letters from France and Great Britain By* EMMA WILLARD, *Troy, New-York.* 1833. 12mo. pp. 391.

We have been not only amused, but instructed in the perusal of both of these books. The one takes us into what may be called the savage wilderness of the Pacific Ocean, while the other, although it leads us over a track well beaten by former travellers, informs us of many things about which former tourists were silent. Both are clever books, and both are the productions of two of our self-taught countrywomen, who have evinced a strength, as well as a cultivation, of intellect, creditable to their sex.

Mrs. Morrell is a native of the city of New-York, and is now only twenty-five years of age. Mrs. Willard, as is probably well known, is a native of Connecticut, (town of Berlin, we believe,) and has long been favorably known as the able principal of the Troy Female Seminary. She has been engaged, as we are informed, in the instruction of young ladies, ever since she was eighteen years of age; and has succeeded in this useful employment far better than most of those who adventure in it. She has done more, probably, to extend female education than any other individual in the United States. She has secured herself, as is generally understood, a fortune, her school having been attended by more than three thousand pupils.

Both of our authoresses appear to be the decided friends of christianity, and, therefore, deserve a notice from our religious periodicals.

We shall adduce Mrs. Morrell, as a witness to the value and efficacy of Foreign Missions, that even the enemies of the cross will hardly dare to question. Mrs. Willard too, with an independence and boldness which speak volumes in her praise, tears off the veil which covers the deformity of morals in France; and in a dispute with the noted Robert Dale Owen, in the most decisive manner, declares her christian faith.

We shall not be able to accompany either of our female travellers through her *whole* journey; and we shall, therefore, refer our readers to such parts as will, we think, be the most interesting. We will first set out with Mrs. Morrell.

Mrs. M. sailed from New-York on the 2d day of October, 1829. On the 23d of October, they crossed the equator in longitude twenty-two degrees and ten minutes west.

"About four o'clock P. M., I witnessed (says our fair traveller) the amusing ceremony of a visit from Neptune. He came on board, not precisely with such a trident as he holds in classic paintings; nevertheless,

he did well enough for green hands, in which number he ranked me. With great good nature he shaved a few of the crew who had never before crossed the equator; and the sailors thought, for the first time in his life, he made all merry *without being treated with ardent spirits.*"

The ship was a temperance one, and the narrative of this voyage demonstrates, that sailors can as readily become "cold water men," as any other class.

They touched at Tristan, De Acunba, and then to Lord Auckland's groupe of Islands, and on the 6th of January reached the south cape of New Zealand.

The following is her account of a visit to the Missionaries:

"On the 20th of January, 1830, the English captains, my husband and myself, went to pay our respects to the good people of the missionary establishment. My heart was overflowing at being once more in the embraces of christian friends. Oh! there is religion in the world, said I, mentally, when I saw the accomplished females who had left all the comforts of society and the charms of friendship in England, to come to these shores of heathenish ignorance and ferocity, for the sake of extending the Redeemer's Kingdom, putting their trust in him, and overcoming the vanities of the world. Their labors were incessant; for they did not allow themselves more than eight hours out of the twenty-four for repose and meals. All the rest were devoted to civilizing and christianizing the natives. The male missionaries work many hours in the field, clothed in duck frocks and trowsers, with the natives, learning them to cultivate their lands. They then spend several hours in the day in teaching the natives to read and write, and to understand the precepts of our holy religion. The wives and daughters of these pious laborers are engaged in teaching the females to sew and read. The natives are devout and tractable. These missionaries seemed to have as many under their care as they could readily teach, and their influence was spreading far and near, and is now extremely powerful. A few years ago, not a ship's crew could land without arms and a guard, and perchance, some of them were massacred in attempting to get a little wood or water; but now they may travel any where, to the extent of a hundred miles around the missionary dwellings, and eat and sleep in security, without guard or arms, or without fear. When a vessel arrives, the natives are seen flocking to the shore, extending their arms to receive the white men from a distant country, bringing with them the fruits of their agriculture in great quantities, at the lowest prices. * * * * * * * *

"When I thought of these changes, produced by such feeble means, I wondered how any one could doubt the truth and efficacy of the christian religion. Here, without shedding of one drop of blood, christianity had been planted; it has been as the tree of life in the forest of the Upas, and the healing of its leaves had brought out and spread abroad light and salubrity, where once darkness and pestilence reigned. * * *

"How happy they [the missionaries] seemed! Indeed how happy they were, although so far removed from the dear country of their birth and the friends of their childhood."

Here is further and unexceptionable proof, if further proof were needed, of the value and efficacy of missionary labors. Can it be possible, we would ask, that these are the same New Zealanders who a few years since were cannibals? Yes, the very same. We ask, therefore, in the language of Robert Hall, whether "the prejudices of an irreligious world against the gospel, will not be mitigated" by

the relation of such evidence of its transforming influence? Christianity, to use the language of an esteemed divine, now no more, "subdues the fire of undue resentment; guards against the extravagance of unruly passions; and gives a polish to the mind that sweetens the manners of those who embrace it." As proof of this, we refer to the converted men in the Isles of the Pacific.

After leaving New Zealand they saw Strong's Island ten leagues in circumference, the appearance of the natives wild, and their canoes were from ten to fifty feet in length. On the 23d of January, they discovered seven new islands, which were thickly inhabited and fertile. They discovered four more which were called Bergh's Islands, in honor of Edwin Bergh, Esq., of New-York. On the 10th of March, they arrived at Manilla, a Spanish city on an island near the coast of China. After their arrival at Manilla, Capt. Morrell sailed to the Feejee Islands, and Mrs. Morrell was left behind at Manilla.

This voyage proved to be a disastrous one, and the captain returned to Manilla with the loss of fourteen of his men, who had been killed by the savages. Captain M. however, obtained an addition of sixty-six men to his crew, and sailed again for the scene of his misfortunes, and was this time accompanied by Mrs. Morrell. They succeeded in chastising the natives and awing them into subjection, so that they commenced collecting on one of the islands, biche-de-men, (a kind of dye,) which was one of the objects of the voyage; but finding themselves still vexed and harrassed by the savages, they were compelled to leave. They sailed through the channel, which is a narrow one, between New-Britain and New-Ireland, two islands in south latitude six and a half. The channel is safe and the most "beautiful on the globe." The hills on each side are lofty, and the descent to the sea gentle. The forests are diversified, intermingled with luxuriant flowers and fruit trees. The air is aromatic with the nutmeg and other spicy groves. After spending some time among these islands, discovering new ones and naming them, they again returned to Manilla. They again sailed from Manilla and touched at Sincapore, an island on the south coast of Malacca, in latitude one degree north, where the English, a few years since, began to build up a city which Mrs. M. thinks will become the mart of the Philipine islands, which are more than one thousand in number.

"The island of Sincapore has fine water and a most luxuriant soil. which the enterprising English are putting into fine cultivation."

On the site of the city, ten or twelve years ago, there was only a few bamboo huts for fishermen; but now are to be seen, wide streets, fine side walks, uniform and well-built stone houses, painted entirely white. The people in those tropical climates take their exercise at the dawn of the morning, and the various aromatic plants and trees render a walk or ride at this hour delightful. Consumption or dyspepsia is not known there.

From Sincapore they sailed to the Isle of France, where Mrs. M. visited the grave of Harriet Newell. The name of this lady, as well as that of Ann Haseltine Judson, will ever be dear to Ameri-

can christians. Mrs. M., after briefly adverting to these two distinguished female missionaries, says:

"The world may, and do, censure the practice of sending out females with the missionaries; but I am convinced that men will do but little good without their wives and families. The ignorant natives feel the influence of example more than of precept; and when they see whole families living in peace and domestic affection, they strive to imitate them; they go to the hut where the missionary and his family reside, and seeing the neatness and all the little conveniences which exist there, they feel a desire for the same things arising in their own minds; and will labor, although indolent by habit, to acquire such comforts as can easily be attained in those fruitful countries of the east. The women first show a love of dress, then of cleanliness of person; and every step in the progress of imitation, is so much gained in the march of civilization.

"It was delightful to see, at New-Zealand, how much this imitative spirit had effected, even in the manner of taking their food and receiving their guests. The queen was quite a lady, while the king was making himself an English orator. There is another reason why men should take their families with them on a mission: they are more contented, and are more steadily engaged in the great work, than they would be alone. The native females are taught sewing and household affairs, and impressed with the necessity of going on with the great work of mental improvement and religious advancement. In the diffusion of our holy religion, even in the days of our Saviour's appearance, the women were among the first and most faithful of his disciples; they listened to his doctrines, sought him through life and followed him to the tomb. Those who take up his cross must expect deprivations and long suffering; they must leave father and mother, and all the world, for the good of their fellow-men. If there ever was sincerity any where, it is in the honest missionaries' heart. They will be treated as fools and madmen by some; and, cut off from all the charms of cultivated society, they will go down to the grave generally unhonored and unknown; but their reward will be an incorruptible crown."

Mrs. Morrell informs us that the luminous appearance of the sea at night, which makes its surface sometimes seem to be in a blaze of light, is now generally attributed to putrefactions in the sea. There is a vast quantity of phosphoric matter in decayed fish; and the particles of fish in a putrescent state being lighter than the water, rise to the surface, and on a gentle agitation, emit the phosphoric light, which makes so wonderful an illumination.

The ship touched at the Cape of Good Hope; and we wish we could find room for a description of some of its imposing and sublime scenery. Her account of the birds of the Cape is also extremely interesting. Among them is the condor, whose size is twice that of the American eagle; and the albatross, the extent of whose wings, when spread, is ten or twelve feet. The lions of the Cape are the largest and fiercest in the world; but they never attack men, unless they are famished for food. The elephant never goes out of his way to attack a man. Some of their tusks, Mrs. M. says, weigh one hundred pounds. Ostriches are plentiful here. Our authoress contradicts the statement of some modern writers, that this bird hatches her eggs and takes care of her young.

"The ostrich (she says) cannot sit upon her eggs; there is no joint in her legs that will allow her to bring her body upon her nest. Job is worth a hundred philosophers on this subject: 'Gavest thou the goodly wings unto the peacocks, or wings and feathers unto the ostrich? which leaveth her eggs in the earth, and warmeth them in the dust; and forgetteth that the foot may crush them, or the wild beast may break them. She is hardened against her young ones, as though they were not hers.'"

Mrs. M. informs us that it is now ascertained that this bird lays two eggs which are deeply covered with sand; then seven or eight more, which are but partially covered.

"The first produce the young ones, who, as soon as they have broken the shell, begin to feed on the roasted eggs which have been deposited for their food, until they get strong enough to set out on their journey to the wilderness. In catching the ostrich, one fresh horse succeeds another until it is tired down."

"The Cape of Good Hope promises, under present auspices, to be an opening for civilization to enter Africa; and not half of the wonders and treasures of this country are as yet known."

We wish we could take our readers along with Mrs. Morrell to St. Helena—to the tomb of Napolean—to the Azores—to Liberia—to Cadiz, in Spain—to Bordeaux, in France—and from thence to New-York, where she arrived on the 27th of August, 1831, and in nine days after her landing became "the happy mother of another son."

We commend the book to our readers as one that will repay the perusal.

We shall now accompany Mrs. Willard to France and Great Britain, and briefly sketch some of the things she saw, as well as her remarks upon them. She landed at Havre, and soon went to Paris, which an American* calls "the queen of modern cities, with its tumults and its order; its palaces and its lanes; its elegance and its filth; its restless inhabitants and its stationary politicians; its theories and its practices; its riches and its poverty; its gay and its sorrowful; its rentiers and its patriots; its young liberals and its old illiberals; its three estates and its equality; its delicacy of speech and its strength of conduct; its government of the people and its people of no government; its bayonets and its moral force; its sciences and its ignorance; its amusements and its revolutions; its resistance that goes backward, and its movement that stands still; its milliners, its philosophers, its opera dancers, its poets, its fiddlers, and its cooks. The city that is not easy to quit without regret. The city which every stranger censures and every stranger seeks; which moralists abhor and imitate; which causes the heads of the old to shake, and the hearts of the young to beat;—Paris, the centre of so much that is excellent, and of so much that cannot be named."

In this singular city Mrs. W. arrived in November, 1830, and took lodgings at the hotel de L'Europe. Mrs. Willard visited the Female Schools and "the good Lafayette"—the Louvre—the house of Deputies, where the speakers, unlike those of our legislative bodies, occupy a rostrum which fronts the members, and place their backs

* Mr. Cooper.

towards the president, whom they do not at all address; but commence all their speeches with Messieurs. She also went to St. Cloud and Verseilles; when, after visiting the apartments and various appendages of the palaces, she was shown the chapel, in describing which we will let Mrs. W. speak in her own language:

"But when from witnessing these I went to the chapel, rich and highly ornamented in every part,—when I turned my eyes towards the ceiling, and beheld the impious attempt to paint God the Father as a man—Him, whom the heaven, and the heaven of heavens cannot contain! I felt that my own spirit was debased and degraded by the sight. And they paint heaven, too, with the glorified body of the Redeemer; and attempt, with the poor colors of earth, to imitate that brightness, which no human being can approach unto and live; to bring before the sight, those joys which eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive; and which, probably, whoever shall enjoy, must first be furnished with new senses; for how else can spirits see as they are seen?

"Here, I thought, is the spirituality of our sublime religion destroyed, and in its destruction, the foundation of morals overturned. He, who is accustomed to see in one room the representation of the heathen heaven, in the next, that of the christian—from the necessity of the case, far less attractive to the *senses*—will naturally mingle their ideas together; and lose, or never acquire, those sublime visions with which God vouchsafes to reveal himself and his rewards to the pious mind; and he will become attracted by the elegant representations of personified sin, which the heathen mythology presents. And what will be the consequence? Let the sensuality, the unfeeling selfishness, the mean intrigue and deceit of the court* which so long held here their revels, answer the question."

Mrs. W. attended one of the lectures of the celebrated Baron Cuvier. The subject was the researches of the lecturer into comparative anatomy.

"He repeated (says Mrs. W.) that wonderful truth, that a profound knowledge of the animal structure may enable its possessor to determine its species and character. He dwelt upon this subject and explained it, with pious ascriptions of unerring wisdom to the Author of that structure. It was the finding of His design, who never works without a purpose, or fails of accomplishing it; which is the key of the whole mystery."

The great as well as good Cuvier has since, as our readers will recollect, paid the debt of nature. Several of his works have been translated into English and republished in this country. One of them is, without professing it, a masterly demonstration of the truth of the Mosaic account of creation.

Mrs. W. visited the gallery of the Louvre. She says:

"The eye is carried through sixteen hundred feet; and we see the men and women, who are walking up and down, or stopping to examine the pictures or statues, which are placed by distances along the gallery—the students of both sexes, who are copying, at unequal intervals, such patterns as please them; these we see diminishing, till in the

*The court of Louis XIV.

far end of the gallery they are motes; while the approaching sides and descending roof of the perspective, have almost vanished into a point."

Here are three schools of paintings—the French, Flemish and Italian. Those of our readers who visit the city of New-York, can obtain a good idea of this celebrated gallery by viewing the celebrated picture of it, painted by our countryman Morse, the president of our National Academy of Design. Mrs. W. was disappointed in looking at the pictures of Reubens. She says they are full of faults; "and the greatest of all are moral ones."

Books are cheap at Paris; Mrs. W. purchased handsomely bound octavo volumes, at a franc (a fifth of a dollar) a-piece.

Our authoress informs us that from all she can learn, she believes "that French women, in the highest class, are improving in their manners, though still far from the proper standard in customs which concern their chastity." The picture Mrs. W. paints of French morals is not a bright one:

"More than one-third of the children (she says) born in Paris, are born out of wedlock. And what is wedlock here, in too many cases, but a license to sin with the greater impunity?"

She went to the Foundling Hospital:

"Never did I see (she exclaims) a sight which so affected my heart, as the infants at the Hospital of the Foundlings. Here are hundreds of babes ranged along in little beds, or laid on inclined couches, to receive the warmth of a stove. Young nurses were feeding them with pap, or standing carelessly around, while moanings and shriekings were in my ears, from the little pallid sufferers, which, as it were, withered my soul within me. And where, ye little innocents, I mentally exclaimed, where are the fathers who should have shielded your helpless infancy? Where the mothers, whose bosoms should have warmed and fed you? Perchance they shine in the court, or are chariotted along the streets, engaged in new intrigues. Surely, God will bring these things into judgment."

We now pass with Mrs. W. to the Island of Great Britain: Mrs. Fry, of London, the celebrated Quaker lady, who has done so much to reform females in prison, is described by Mrs. W. as looking "as if she possessed soundness of constitution—mental, moral and physical—a great and a strong woman—and disposed to turn all her strength to good account, in the service of God and her fellow-beings."

Mrs. Willard, on one occassion, was in the company with Robert Dale Owen, and the following is an account of part of the discussion between them:

"Mr. Owen laid down the principle, that all the children born in a community, should be educated by the community at large—thereby, I perceived, making way for the assertion, that the restraints of marriage were useless. I felt that I should be insulted to hear such a sentiment, and I said with spirit, that I did not agree with his position in its full extent; that certainly men, in their legislative capacity, were bound to do all in their power for the advantage of the rising generation; but that did not at all release parents from that far more binding obligation and

more important care, which each owed to his own offspring. But, Mr. Owen, it is useless for you to wish me to agree to your views. There is an insurmountable barrier—I am a christian.

"Why, said a jackanapes behind me, I can disprove christianity in two minutes, by a reference to chronology. Sir Isaac Newton, said I, with a sneer, knew a little something of chronology, and yet he was a christian. You say, said Mr. Owen, that you are a christian; that is, you mean you are a christian now—hereafter you may change. No, sir, I never *shall* change—I never *will* change—a christian I will live and a christian I will die.

"But, madam, you consider it right to hold your mind in a state for candid investigation, do you not?

"There is, sir, a time to be investigating, and a time to be decided. When a mathematician has brought the best and maturist energies of his mind to bear upon a subject—when he has carefully attended to what others could say on both sides of the question—when he has thus satisfied his own mind where the truth lies; and when he finds that every proof agrees to his solution of the problem—his operations on the supposition having never failed—his expectations never been deceived—is he to go back and labor through the whole process of his investigation, because he may find others who think differently from himself? No, sir, I will not re-investigate the evidences of christianity—I shall never change my belief."

Mrs. Willard met with Sir James Mackintosh, who seemed the more polite to her, on learning that she was an American.

"Among other things, (says Mrs. W.) he asked me if I had visited Westminster Abbey. This introduced a topic of conversation—the merits of the early English poets—on which we felt a mutual enthusiasm. Sir James repeated some passages of considerable length, and I, as became me, some shorter ones. On my remarking that my feelings in visiting the monuments of the poets were not less vivid, I presumed, than those of the English, he said, Why should they be? it was our common fathers who were their cotemporaries, and you have an equal share in their genius and their fame."

Did our limits permit, we would ramble with Mrs. W. over the British metropolis, and visit the British museum, containing the Elgin marbles, and also the zoological garden with its hills, dales, lakes, fountains, its birds, its beasts, its flowering shrubs, and take a look at the "paroquet and all the bright birds of Brazil, with colors as various and far more brilliant than the flowers." We would call with her on Miss Edgeworth, Mr. Coleridge, and Washington Irving, and step into the Court of Chancery to see Lord Brougham. We would also go to Windsor, to see William and Adelaide as they come out of the castle. We would also go to Oxford, Stratford-upon-Avon, Birmingham and Liverpool. But we must deny ourselves that pleasure, and leave Liverpool in the steamboat, and go to Greenock and up the Clyde.

Mrs. W. went from "the quiet and pleasant village of Dunbarton" in an open carriage, up along "the pure stream, the outlet of Loch Lomond," and went on board a steamboat at the foot of the Lake. As the boat passed the "fairy islands which lay scattered around in the lake," the passengers enjoyed the "exquisite gratifications which

the charms of nature gave to the eye, and these were heightened by the poetical associations which the names of the glens and mountains ever and anon brought to their minds." Portions of the writings of the Scottish poets were recited, and others were sung in the beautiful airs of that land of song. Mrs. W. also visited Loch Katrine, and around their path the mountains rose "in fantastic shapes, and dashing from them, came many a pure stream into the dales below." The scenery around this lake "fairly blends the sublime with the beautiful."

Mrs. W. was at Stirling, which she describes as an old town on the side of a steep hill. The valley of the Forth reminds one of that of Connecticut, seen from Mount Holyoke—she was in sight of many "fields of fame," such as Sheriff Muir, Falkirk and Bannockburn. She describes Glasgow as rapidly improving, and the bustle of business reminded her of London and Liverpool. It contains two hundred thousand inhabitants.

Mrs. W. went to Edinburgh, and had a "delightful location in Queen-street, from which she could look on the beautifully ornamented garden grounds of Abercrombie-place."

Mrs. W. visited the General Assembly of the Kirk of Scotland, then in session, and heard discussed the subject of education. The subject of Mr. Irving's heresy was also started, and produced "sound reasonings, and struck out fine flashes of oratory."

She describes Mr. M'Farland, Principal of the College of Glasgow, as the leader of the orthodox, and Mr. Cook, a lawyer of Edinburgh, as the leader of those calling themselves the liberal party.

"A clergyman, (says Mrs. W.) whom I was told was a Mr. Wightman, and of the orthodox party, clothed his ideas in beautiful language.—Though the fruits of heresy, said he, are fair to the eye, yet its roots are bitter and poisonous to the taste."

Mr. Geddes, of Paisley, spoke with great clearness and energy. Mrs. Willard thinks the Scotch sometimes treat the English language rather queerly. An endowment of a public institution she says is called a mortification. "Herriot's hospital, they say, has a large mortification." This Herriot's *hospital* is a place where hale and hearty young men receive an education. The professor of *humanity*, in the university, means, strange as it may seem, the professor of the Latin language. Mrs. W. went from Edinburgh to London, thence to Havre, and then home in the packet ship Sully.

Mrs. Morrell's style seems to have a higher polish than Mrs. Willard's; but that of Mrs. W. is not wanting in strength. Mrs. Willard's views are many of them bold and original.

Teaching has been her principal employment, and in this she has attained a proud eminence. As a writer, she is certainly respectable, but there is room for improvement.

On the whole, both of our authoresses merit commendation, and we hope that our notice of them will aid them in the sale of their books. The avails of the sales of Mrs. Willard's, we are told, she has piously devoted to the cause of Female Education in Greece.

She has, it is said, embarked in the cause of education in Greece, with a zeal and action that ought to make us all wish her God speed.

MISCELLANEOUS.

THE CHURCH'S DELINQUENCY.

To the Editor of the Christian Magazine.

Dear Brother: The condition and prospect of that part of our Lord's vineyard in which he has called us to labor, seems to require our solemn and prayerful consideration. The Associate Reformed Church has numbered among her sons some of the brightest names of the last generation; has had the trust of divine truth and ordinances in purity delivered to her, and had no inconsiderable share of the bounties of divine Providence poured into her cup of blessings; and yet at this day she is almost unknown among the churches of God in the land. Why is this? Surely there is a cause, which it behooves us to find, that we may seek a remedy. Some other denominations may, and, I think, do err, in directing their attention so exclusively to making additions to the church, that the flock is neglected. Ours, I am persuaded, does err in a lack of concern and effort for the enlargement of Zion. There is not that deep and holy care for the conversion of sinners—that laboring in birth, of which the Apostle speaks, that Christ may be formed in their hearts, nor the high and holy ambition of being workers together with Christ, in bringing to his fold the lost sheep whom he came to seek and to save, which there ought to be. We seem to have overlooked too much that beautiful principle of the system of grace, which our Saviour employs three parables to illustrate—the lost sheep, the piece of money, and the prodigal son—that there is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons who need no repentance. Accordingly, in respect to missions, we are nearly, if not quite, in the condition of the servant who buried his lord's money.

I would not be unmindful of the Lord's mercies toward us: they are great and manifold, but this only aggravates the guilt of our ingratitude and unfruitfulness. Oh, that every member of our beloved church might see and feel the sin of our lukewarmness, and look to Him whom we have pierced, and mourn, and all come up henceforth as one man to the help of the Lord against the mighty. Permit me to introduce an extract from a quarterly report for the present month, from the Managers of the Associate Reformed Society of Newburgh in aid of Missions. They had just contributed sixty dollars to aid one of our feeble churches, as some small evidence of their repentance for the sins which they deplore.

"The signs of the times indicate that it is the imperious duty of

every follower of the Lord Jesus, more than ever before, to devote himself, in all that he is, and all that he has, to the service and glory of the Redeemer. The church as well as the state, is becoming, in almost every country, as one great seething-pot. Commotion and feverish excitement are the order of the day. Every element of evil is becoming developed, and Satan is mustering his forces for a desperate conflict. It becomes the friends of Zion then, to prepare for the spiritual war, and as good soldiers of Jesus Christ, willingly to endure hardness, and to subordinate every personal interest to the glory of the Lord, and the triumph of his cause. And the members of the Associate Reformed Church have duties to perform, which they will prove recreant to the high trust of gospel truth and ordinances which is committed to them, if they do not faithfully, prayerfully and diligently discharge. If to whom much is given, of them will much be required, then, ourselves being judges, we owe to the cause of common christianity a debt of devotion, of diligence, of prayer, and of labor, inferior to no other section of the church of God. Do we worthily discharge these solemn obligations? For ourselves and our brethren in other congregations, we must answer, Alas, no! we have not rendered to the Lord according to all his goodness to us; and if he should remove our candlestick out of its place, we have deserved the awful doom. We have indulged the Laodicean spirit of lukewarmness in a cause so high, ennobling and glorious, that to be indifferent, is to be loathsome in the eyes of Him that searcheth the heart. This is our besetting sin, our great iniquity, for which our Master has sorely chastened us for many years, giving us up to walk in our own counsels, in ways that are not good, and diminishing and bringing us low. The crisis calls upon us to shake off, in the strength of God our Redeemer, this lethargy, and go in his name and strength to the diligent and faithful discharge of every duty, and improvement of every privilege, that we may be saved, his church purified, quickened, and enlarged, his name hallowed, his kingdom come, and his will be done on earth as it is done in heaven.

"We claim to hold the truth for the benefit of our fellow-christians and fellow-sinners, as well as our own. Is it being faithful to this trust, to do next to nothing, in many of our congregations, for the spreading of that truth in our own country, and, as a denomination, to do nothing at all for sending the gospel, the wisdom and power of God unto salvation, to those of our brethren who sit in darkness and the shadow of death? For ourselves and our brethren in other congregations, we should be humbled in the dust before God for our sins; we should be much in prayer for ourselves, individually and collectively, and for them, that the spirit of the Lord would come upon this valley of dry bones, and cause them to live and to stand up, an exceeding great army, to praise and to serve Immanuel our King."

MISSIONARY SOCIETY IN THE WESTERN SEMINARY.

To the Editor of the Christian Magazine.

The students of the Theological Seminary of the Associate Reformed Synod of the west, having formed themselves into a Missionary Society; and having, at a late meeting, taken into consideration the propriety of publishing their views, and some of their proceedings on the subject of Missions; were unanimously of the opinion, that such a measure, with the blessing of God, might be attended with advantage to the cause in which they have engaged. Accordingly they appointed the undersigned a committee to draft a letter for publication, and to request its insertion in your religious periodical.

Permit us then, with all possible brevity, to state; that the leading objects of the students in forming such a society, were,

1. *To obtain information* concerning the field for missionary labors generally; and particularly concerning the number and condition of the vacancies in the Associate Reformed Church.

2. *To excite and keep up* in themselves and others with whom they associate, *a spirit of zeal and activity*, in supplying the destitute with the bread and water of life.

In the preamble to the constitution of their society they state: That they are feelingly impressed with a sense of the duty devolving upon them, to be awakened to the subject of missionary operations; and that they believe an interest in this important subject may be enlivened by an interchange of thought among themselves, by mutual conference, and united petitions to a throne of grace.

The constitution provides, amongst other things:

"1. That the society shall meet monthly, on the second Friday of each month; and shall be opened and closed with singing and prayer, by one of the members.

"2. That the officers shall be a President, Secretary and Treasurer, who shall be chosen by ballot, to continue in office for one year.

"3. That at each regular meeting of the society, a discourse shall be delivered by one of the members elected at a previous meeting, and directed to prepare with special reference to the leading objects of the society.

"4. That the President shall call upon all the members, at each meeting, to communicate any intelligence they may have acquired on the subject of missions."

It may not be improper also to mention, that it is a resolution of the society, that the members will contribute monthly twelve and a half cents each, to be appropriated to foreign missionary purposes.

From twenty students, this amounts to thirty dollars per annum. Which contribution, though small, and in the aggregate small, still seems to show what may be done by our church in the missionary cause, even on this small scale. By examining the statistical table in the minutes of our last Synod, we discover that there are in the Associate Reformed Synod of the west, two thousand and sixty-two

families, and four thousand eight hundred and fifty-seven communicants. And from the same document we arrive at the conclusion, that there are one-fourth of this number more, who have stated pastors, not reported. But confining our calculations to this number, if each family in our Synod would contribute monthly but six and a quarter cents, it would amount to one thousand five hundred and forty-six dollars and fifty cents per annum. If each individual would contribute the same monthly, it would amount to three thousand six hundred and forty-two dollars and seventy-five cents per annum. Our contributions as students are small. Our pecuniary resources are very limited. Yet by curtailing our incidental expenses, we can contribute twelve and a half cents per month, without any sensible diminution of our comforts. Perhaps there is not a single family or a single individual in our church, who could not make the same curtailment of expenses, with less or as little inconvenience. If, then, each family would contribute twelve and a half cents per month, it would amount to three thousand and ninety-three dollars per annum. If each individual would do the same, it would amount to seven thousand two hundred and eighty-five dollars and fifty cents per annum. This large sum the church would have at the disposal of the Synod every year, for the special use of missions—for supplying the wants of those *who are suffering a famine, not of bread and water, but of hearing the word of the Lord.* These calculations show that the Associate Reformed Church is capable of speaking with a voice that must be heard; and that SHE too is capable, BY HER OWN ENERGIES, of planting the standard of the cross, and unfurling the banners of the Redeemer's kingdom, in *foreign* lands.

Permit us farther to state, that but one sentiment pervades the minds of the students, on the subject of missions. They do heartily and most unitedly rejoice at the spirit of interest in this subject, manifested at the last meeting of our Synod; and they do most anxiously hope that this spirit will continue to spread, until it shall pervade every congregation and vacancy under the Synod's care. They hope that the subject shall shortly be brought before the vacant portions of our church, in such a light as shall enable them to see, that the most effectual means of providing for their own supply, is to contribute to the general spread of the gospel. And in fine, they hope that the time is not far distant, when our Synod shall find herself able not only effectually to *prevent* the cry of the destitute at home; but also, by enlisting in the foreign MISSIONARY CAUSE, to comply more directly with the Saviour's command, "to teach all nations."

That the Head of the Church may prosper the cause that is his own, is the prayer of

Respectfully yours, &c.

MATHEW M'KINSTRY,
J. F. SAWYER,
JOHNSON WELCH, } *Com.*

Alleghennytown, Pa., March 29, 1834.

For the Christian Magazine.

TEMPERANCE ON SCRIPTURAL PRINCIPLES.

What is the church's duty towards those professors of religion who are in the habit of drinking, manufacturing, or selling ardent spirits?

All who accede to the following propositions, must allow that the church ought to do something. 1. Ardent spirits are a poison. 2. The use of ardent spirits tends to drunkenness. 3. Those who use them do, by their example, encourage drunkenness in others. To prove these propositions is no part of my present duty. A thousand times have they been proved already.

1. Ardent spirits are a poison. This being true, then every one who drinks them, drinks poison, and, consequently, is injuring health and shortening life; or, in other words, is committing a slow but sure self-murder. Now is not the church bound to make an effort to convince such a member of the evil he is doing? If his hand were lifted to thrust a dagger into his heart, her arm, if possible, would be immediately interposed to prevent the suicidal act. And shall she see him habitually drinking a slow but fatal poison, and not endeavor to win him to an abandonment of his practice? Either he knows the poisonous nature of his frequent beverage, or he does not. If he does, then he is verily guilty of murder when he drinks it himself, or when he gives it to others to drink. If he does not, then the greater is the church's obligation to enlighten him on the subject, and to let him know that the article which he is drinking, or which, for a paltry penny, he is giving so profusely to others, is unfriendly to life. His ignorance may be honest, or it may be wilful. Whichsoever it be, it will not be an antidote to his poison; nor will it afford the church any excuse for suffering him to do that which shortens his "own life and the lives of others."

2. The use of ardent spirits tends to drunkenness. Drunkards gain all their recruits from the ranks of the "temperate drinkers." Every man who drinks his "occasional glass," has taken one step *towards* drunkenness. He may never get there; but if he does not, it will not be because he has taken the wrong road.

Now, if he is a member of the church, what is her duty? If he were a confirmed inebriate, or were guilty of but one act of clearly defined intoxication, her duty would be plain. She would suspend him from the privileges of membership. But why leave him until his habits of drunkenness are formed and confirmed? Why suffer the little leprous spot to spread until it bring the whole body under its loathsome influence? If drunkenness is a disease, morally and physically a disease, must we wait until it has advanced to its more dangerous stages, and until it gain strength sufficient to baffle our remedies, before we resort to a sanative regimen? Or ought we not to try to arrest its progress, and root it out on the appearance of its earliest symptoms? Sessions, and other ecclesiastical judicatories, are a kind of spiritual Board of Health, whose duty it is to watch over the purity of Zion's streets, and over the health of her citizens.

What would be thought of a Board of Health in a city infected with the cholera, who would direct that no remedies should be applied to those citizens who had only the premonitory symptoms? Temperate drinkers have the premonitory symptoms of drunkenness. Possibly the disease may not assume its more alarming type; but in ten thousand times ten thousand instances it has, and it may again. Now, has the church no duties to such members? Is she not bound, as a church, and by her constituted authorities, to do what she can to prevent the dreaded evil?

3. THOSE WHO USE ARDENT SPIRITS, AS A DRINK, DO, BY THEIR EXAMPLE, ENCOURAGE DRUNKENNESS IN OTHERS. This is true especially of "temperate drinkers." It ought to be remembered that *temperate drinkers are doing more, far more, for luring others into habits of intemperance, than the confirmed drunkard is: just as the young, beautiful, and richly dressed harlot is doing more to draw men into the way to hell, than the filthy and diseased creature, who has sunk into the lowest pits of prostitution.* The more respectable the drinker, the more mischievous his influence. If he is a member of the church, his example does far more harm than if he were not a member, and it does still more if he is an elder or a minister.—We do not say it is the design of such members to do harm; we merely state the fact, that they do it. Their example is pleaded by the young beginner for taking a little, and by the veteran drunkard for taking much.

All the previous remarks apply with augmented force to the dealers. I am not speaking of their motives. Their motives may be pure. It may be not for the sake of filthy lucre, not to grow rich on the miseries of others; O no, but for *pure benevolence!!!* that they continue the traffic. But what is the effect? Whether intentionally or not, they are tempting the young from the paths of sobriety, destroying the peace of many families, and EDUCATING CANDIDATES FOR THE STATE'S PRISON AND THE GALLOWS. If they are aware of the effects which they are producing, they are unworthy a place at any communion table, and should be at once banished from the church: if they are ignorant of these effects, then the church should lose no time in giving them the wanted information.

1. Let ministers, in their public discourses, exhibit the evils of this practice, and the duties of christians in relation to it. Let them show, as can easily be done, that not alone the drinkers, but that the *dealer* is verily guilty in this thing. No matter how much ministers may preach about intemperance, they are far from having done their duty unless they expose the sinfulness of the *traffic*. If I were a minister, I might preach against the sin of *resorting* to gaming houses and other places of ill fame, but my duty would be but partially performed, unless I exposed the sin of *keeping* such places.

2. Let sessions, in their sessional capacity, make an effort to gain and save their brethren who are guilty of this sin. They should appoint committees to visit and converse with them. They should call such persons before them, and point out the evils to which they are exposing themselves and others. They should pray for them, and

with them, that the Holy Spirit will open their eyes, and incline them no longer to "touch the unclean thing," but to "avoid the very appearance of the evil." If one effort of this kind should not succeed, let another, and another, and another, be made. It is an ordinance of God for reclaiming his children; and his children it will reclaim.

3. Let the church make it subject of prayer. Many members of the church, we believe most of them, are doing so already. But she has not, in her church capacity, humbled herself before God, and prayed for the onward course of temperance. Seeing her communicants drinking, and trafficing, and seeing one after another of them, and of her baptized youth, falling into habits of confirmed drunkenness, she has not yet, under a sense of her need of the divine help, put on sackcloth and cried to God for mercy. Let the church, as a church, come up to this work; let her faithfully, and believingly, and prayerfully do her duty to those who, by the use or sale of ardent spirits, are encouraging intemperance, and we have reason to believe that those of them who are christians indeed will be brought to do theirs. TEMPERANCE.

LETTER TO THE EDITOR.

The letter which we give below, was not intended for publication, but for the editor's use and encouragement, and the respected member of the church who favored us with it, has our hearty thanks. Nevertheless, as it contains suggestions which may be interesting and useful to some of our readers, we venture, without consulting the writer, to lay it before them. It is due to the church also to state, that since the letter to which this is a reply was written, the prospects of the Magazine have very much brightened. Our subscription list has received an accession of about two hundred. Within a few weeks past we have received a very encouraging accession, and we shall before long take an opportunity to express to several of our agents our particular sense of their kindness and activity. We consider the Magazine now established upon a permanent basis, and have no doubt that by proper exertions, under the blessing of God, it may be much more extensively circulated and proportionably useful.

When your favor of the 14th December was received, I was just about to leave home, and could not then answer it. Since my return it has been neglected from time to time, until it is almost needless to say any thing on the subject; still I have thought it best to give you a few thoughts on those subjects on which you have asked my opinion. The general reputation of the Christian Magazine has been better than was first expected, and that it has done and is doing good, there can be no doubt. Still there is much to be done in our church, before she is raised to that station which she ought to hold as a portion of the Lord's heritage. In any remark which I may make,

you must not understand me as finding fault with the matter of the Magazine. To me it is evident, that there has been a particular call in Providence to expose the fallacy and the folly of those new doctrines and measures which have been introduced into churches which have been hitherto considered sound, and whose standards remain unaltered.

It will, in my opinion, always be the duty of Ministers and Editors of religious papers, as the representatives of their respective denominations, to defend the truths of religion, and expose prevalent errors. But I do think that there is another subject which receives too little attention—*practical* errors—and it should be the aim, while defending the truth, to reform, if possible, those errors in practice which may prevail in their respective churches. There are, I believe, certain practical errors, common to all denominations, which are in no small measure retarding the advancement of Christ's kingdom. Those to which I would wish to call your attention, and on which I would like to see frequent remarks in the Magazine, are, that too common resting in the mere forms of godliness, while so little of the spirit of true religion is manifested—the little interest that is manifested by the great mass of church members in the cause of Christ, and the very partial support they yield to it. If it were otherwise, the Magazine, for instance, would be fully supported—every recommendation of Synod would be regarded with due respect, and with one voice would we be crying to the Lord of heaven, that he would raise up many from among our youth and fit them for laboring in his vineyard. We are in general too much conformed to the world. In our intercourse with society, there is not that strict regard to truth which should ever be observed; nor have we that care for the interest of our fellow men which should characterize the christian; husbands and wives do not often manifest that tender regard for each other, nor care for the spiritual and eternal interests of their children, that they should. Were these things properly attended to and these evils remedied, we should soon be blessed with a true revival of pure and undefiled religion. And I think that much might be done, if the duty of the church on these points was presented and urged upon the attention of the church, through the medium of the Magazine. Before we can hope to correct the evils that may exist in the conduct of others, we must first reform ourselves; and these evils do exist in our body: we should aim at their correction, and avail ourselves of all the means within our reach, if, peradventure, the end may be attained.

I was fearful, at the time that the Synod made the change in the price of the Magazine, that the plan was an impolitic one, at least until a sufficient number of responsible subscribers were obtained. But, as you justly remark, it would not, perhaps, now be prudent to alter it. It must be sustained at the present price. It would, perhaps, not be amiss to write to each Presbytery on the subject. This Presbytery meets on the last Tuesday of April, in Bloomingburgh. I have suggested to some of our friends here, the propriety of each session collecting a small sum for extra numbers, to be distributed

among those of our members who are either unable or unwilling to subscribe for it, and also for the purpose of circulating among our vacancies.

I am aware that it must be discouraging to you, after expending so much care and labor on the work, to find your brethren taking so little interest in its success. But your labor is not in vain; and if the brethren in the different parts of the church, do not attend to their duty in obtaining support for it before the next meeting of Synod, we must then endeavor to procure a suitable agent, who will bring the matter fairly before our people. I am sure that it would receive a much larger support than it does at present, if our people were properly informed of its importance. For this purpose I would advise you, in your report to the next Synod, to make out a list of the number of copies taken in each congregation. I believe myself, that each session should raise enough to furnish each family with a copy. I will endeavor to have the matter brought before our Presbytery at its next meeting.

The following letter comes to us from a remote part of the country. It has every appearance of a genuine letter. We know not the writer or the parties referred to, but the circumstances are such that a knowledge and consideration of them may be of use in many places. We, therefore, cheerfully give it a place.

To the Editor of the Christian Magazine:

Rev. Sir: I scarcely know how to arrange my thoughts, so as to express my feelings and make you acquainted with my object in troubling you with this communication. My design is not to murmur at the afflictive providences with which I am visited, nor to injure the feelings of those by whom my peace has been cruelly slain; but to give you a plain statement of my sorrows and their cause, and to solicit, through the medium of your Magazine, your advice, as to the course I should pursue. I was once happy in the society of the most kind and excellent of husbands; we lived together for years, and every year seemed to unite us more endearingly to each other, and to fill our cup of happiness more full. But why do I speak of happiness and of joys that are gone forever? The husband of my youth, the father of my children, became changed. That evil practice, before which so many have fallen and which has wrung so many hearts with anguish, robbed him of reason and of life, and has made me a poor and desolate widow. Oh, sir, none who have not been placed in a similar situation, can conceive what have been the sorrows of my soul, nor what now, after two years of widowhood, are my feelings when I think of injuries inflicted upon me and mine in the person of my husband. Had his death been of ordinary disease, or had it been of providential violence, or had an enemy done it, then I could have borne it: it was not of violence, it was not by an enemy, but by a neighbor, a friend, a brother in Christ Jesus, one

with whom I had often taken sweet counsel together and went to the house of God in company. It was by a member of our own church that the poisonous cup was administered, which has brought upon me all my calamities. But this is not all; when my husband was taken from me I had still a son, the very image of what my husband was, when first I knew him. Upon this son my affections centered, and as I leaned upon his arm at his father's grave, I endeavored to console myself with the hope that he would be the comfort and support of my declining years. Vain, vain hope! Bitterly has it been disappointed. Little did I then suspect that he had begun his downward course, and that within two mournful years, I should behold my first born son what I now behold him. He met the first temptation to intemperance at the same place, and has almost daily received the fatal cup from the same hand. But, sir, I have not yet told all. I have another son, a few years younger, and who, until within a few months, was almost all I could desire. But I have my fears. Of late he occasionally visits and seems to delight in lingering about the same place. Once or twice he has come home under the influence of liquor. Yes, I have my fears. What mother, in similar circumstances, would not! Many are my sleepless nights, many my hours of bitter weeping over the almost total extinction of my domestic joys.

What can I do? I have spoken to Mr. ——: again and again have I remonstrated against the ruinous, guilty course he is taking with my children. He has finally promised, that he will give my oldest no more *when intoxicated.* Cold, comfortless promise! He gives it him *until* he becomes intoxicated, and to my younger son *whenever asked.*

I know not whether my feelings towards him are right. When I see him sabbath after sabbath in the church, or when I see him at the communion table, I cannot help but think of my son ruined, and my husband worse than murdered. Oh, sir, I would not be harsh. I would use no improper appellations. I remember that my Saviour has bid me return good for evil, and I try to do so. But, when I see Mr. ——, or pass his store, I cannot help but look upon him as the cause of my changed prospects, my blasted hopes, my son's ruin, my husband's death, and my broken heart. I would not accuse him of intending these things. His object has been to accumulate property. But surely he has coveted an evil covetousness to his house, in making gain at the expense of the property and the happiness of others.

But, Rev. sir, I am trespassing on your time. But before I conclude, may I ask if it is proper for me to go to the communion with this individual? I would fain hope he is a christian: I have no personal ill will towards him; I can with christian feelings, daily and nightly pray for him, that the Lord will open his eyes to see the evil he is doing; but when at the sacramental table with him, a recollection of the wrongs which he, however unintentional, has inflicted upon me and mine, so disturbs my feelings as to unfit me for the sacred duties and enjoyments of that holy ordinance.

But I am taking up too much of your time, as my object in writing this is not to injure the feelings of any, but to lift up my cry against

an unchristian and cruel practice. I withhold the names of place and persons, and with many prayers for your welfare, subscribe myself, yours, very respectfully, AN INJURED WIDOW.

INTELLIGENCE.

CHEAP ANTIDOTE.

There is not a house in the country that does not contain a remedy for poison, if instantly administered. It is nothing more than two tea-spoonsful of made mustard mixed in warm water. It acts as an instantaneous emetic. Making this simple antidote known, may be the means of saving many a fellow-creature from an untimely end.

INSANE ASYLUM.

The Kennebec Journal states that Benj. Brown, Esq. of Vassalboro', made the very liberal donation of $10,000 for the establishment of an Insane Asylum. A bill has been reported in the legislature giving $20,000 if 20,000 more shall be subscribed by individuals.

PHYSICIANS FOR LIBERIA.

The board of the American Colonization Society have determined to send a physician immediately to Liberia, who is to be followed during the summer, by two medical students, who are preparing themselves for this service.

CLIMATE OF MICHIGAN.

A writer in the New-York American, now journeying in the northwestern frontiers, states that Michigan is exempt from many of the diseases prevalent in the east. Consumption, for instance; which the writer estimates destroys as many persons in New-York, taking several years together, as the yellow fever does in New-Orleans, is entirely unknown in Michigan. Cases do not originate there, and persons pretend to have been cured of this disease, by removing to that territory.

The bishop of Calcutta has recently presided at a large meeting at Calcutta, at which it was determined to introduce infant schools on an extensive scale in that presidency. A committee has been appointed under the patronage of the governor-general; and instructions forwarded to this country to send over a proper master and mistress for a central school.

THE

Christian Magazine.

Vol. III. June, 1834. No. 6.

RELIGIOUS COMMUNICATIONS.

For the Christian Magazine.

OBSERVATIONS ON GALATIANS 4.10-16.

Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain. Brethren, I beseech you, be as I am; for I am as ye are; ye have not injured me at all. Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.

Not long after the conversion of the Galatians to the faith of the gospel, some Jewish christians, ignorant no less of the true nature of their own than of the christian dispensation, endeavored to persuade them that an observance of the ceremonies of Moses was necessary to salvation. While they admitted Jesus Christ to be a prophet of the Lord, they were ignorant of the atoning efficacy of his death, and consequently denied the possibility of any one being pardoned who neglected the sacrifices of the law. Their zeal had gained some proselytes, and it was to prevent the departure of more from the simplicity of the gospel, as well as to bring back those who had already wandered, that the Apostle Paul wrote this epistle. In order to do this effectually, it was necessary that the Galatians should be convinced of the right which he possessed to dictate to them in such matters. Accordingly, the first two chapters are employed in demonstrating from a variety of considerations, the justice of his claims to the character of an apostle of Christ. In the third chapter he shows that Abraham was justified by faith—that, according to the covenant made with him, the same blessing was to be conferred on all nations, through his seed Christ Jesus; that the law could neither disannul this covenant, nor bestow eternal life to those to whom it was promulgated; that it was intended merely to shut up the Jews to the faith of the gospel, and that all who possessed this faith were Abraham's spiritual seed, and heirs according to the promise.

In the fourth chapter he enters more at large into the respective natures of the Jewish and Christian economies, and for the sake of illustration, he introduces the case of the heir who is yet in a state of minority. "Now I say that the heir, as long as he is a child, dif-

fereth nothing from a servant, though he be Lord of all; but is under tutors and governors, till the time appointed by the father. Even so we, (Jews,) when we were children, were in bondage under the elements of the world, i. e. under the Mosaic ceremonies: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we (Jews) might receive the adoption of sons." In this comparison it is clear that the system of regulations under which the Jews were placed, is likened to that system of discipline and restraint under which an heir is placed previous to his coming of age: while christianity, by which Judaism has been superseded, agrees with that state of freedom and gladness which the heir enjoys when he becomes his own master, on the day appointed by the father. It is plain, therefore, that the Mosaic economy was merely preparatory; intended to pave the way for one more perfect in itself, but less adapted, on that very account, to answer the condition of children, as the apostle calls the Jews previous to the coming of the Messiah; just in the same manner as we subject the child to restraints, and tasks, and punishments, if necessary, not because there is any thing good in these, considered as ends, but simply because they are useful means for imparting to the boy that knowledge and those habits which are essential to his happiness when he becomes a man. By costly sacrifice, by tedious washings, by innumerable statutes, by wearisome journeys, and by severe penalties, was the Jew taught the necessity of atonement, of sanctification, and universal holiness, and prepared to understand and appreciate that better dispensation, in which the Son of God is the atoner, the Spirit of God the sanctifier, and the love of God the efficient motive to universal obedience. But the blessings of this liberal and spiritual system were not limited to the Jews. For says the apostle, addressing the Galatians, "and because *ye* are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore, thou (Galatian) art no more a servant, but a son; and if a son, then an heir of God through Christ. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye (Galatians) have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage." There is a difficulty here, which it would be well if we could get over in a few words. The Galatians are said to have turned *again* to "weak and beggarly elements," by submitting to the Mosaic ceremonies. Does not this seem to imply that they had been subject to these ceremonies previous to their being christians, while, like other Gentiles, we know that they did service to them that are by nature no gods? To understand this, we must reflect that the Galatians, though not Jews in worship, were yet subject to a set of rites which might well be called "weak and beggarly elements," with much propriety. Why did Paul give such a name to the law of Moses, but because it was in itself altogether unfitted to procure the pardon of those who observed it, and consequently disqualified, apart from Christ, either to

bless or to sanctify its votaries? And was not this just the character of the heathen ceremonies? Feeble as was the light of reason among the Gentile nations, it must yet have been strong enough to teach them that the blood of bulls and of goats would never take away sin. Now, as the Jewish sacrifices derived all their efficacy from the great atonement that was made in the fulness of time, it is clear the moment this atonement was offered, they sunk at once to a level with the vanities of heathenism. They became weak and beggarly elements, having served the end for which God had appointed them.

As the Galatians had been subject to the vanities of the Gentiles previous to their becoming christians, the apostle might well upbraid them with turning again to weak and beggarly elements, when they quitted Christ for Moses, since it was the same in effect as if they had apostatized to heathenism; the sacrifice of the Gentiles after the sacrifice of Christ, being just as obligatory and efficacious as the sacrifices of Moses.

"*Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain.*" By the "days" here spoken of are generally understood to mean the Jewish sabbath; the "months," the monthly festival; the "times," the feasts of Passover, Pentecost and Tabernacles; and the "years," the sabbatical year and the year of jubilee. It is likely that such are the different meanings of the words in the tenth verse. Certainty and precision on such a point are scarcely to be expected, nor is it of much importance. All that is essential to know is, that in this verse the Galatians are charged with a conformity to the ceremonies of the Jews, in as far as this was practicable in their circumstances. Their conduct in this respect must have been much worse than a simple compliance with things indifferent. The apostle thought it a matter of such moment, as to express his fears lest all his previous labors among them might come to nought. "I am afraid of you, lest I have bestowed upon you labor in vain." In order to understand the ground of his fears, we must call to mind what has been already hinted respecting the nature of the Mosaic dispensation. It was merely temporary and preparatory; temporary—since it was only to last till the fullness of the time was come; preparatory—since it was designed only to pave the way for that better dispensation which the "fulness of time" was to bring forth. Consequently, when the Messiah came, Moses departed: when the end was accomplished, the means were thrown aside: when the christian temple arose, the Jewish scaffolding fell to the ground. Keeping this in view, you will easily perceive that for a Gentile to become a Jew, before the coming of Christ, was a very different thing from his taking the same step after Christ had appeared. In the one case, he availed himself of all the means of salvation that Providence put in his power: in the other, he rejected salvation. A sacrifice, under the law, offered in believing dependence on the one great Sacrifice, was the means by which the sin of the offerer was pardoned. The merit lay not in the unconscious lamb, but in the Lamb of God. Nevertheless, the lamb was the appointed means by which the Jew,

and the Gentile who had become a Jew, were interested in the grand atonement. By means of the lamb, they received Christ. Now, when Christ died, the death of the lamb was unnecessary. Any one who clung still to the Mosaic sacrifice, preferred it to Christ, and consequently rejected that salvation that is in Him alone. Well, therefore, might the apostle tremble, lest his labor had been useless, when he saw the Galatians running into such ruinous inconsistencies as offering the Jewish sacrifices. He tells them, in another place, that if they were circumcised, Christ would profit them nothing; and he here insinuates the same thing concerning the whole Mosaic ceremonial.

One very important inference may be plainly drawn from these words: It is, that proper views respecting the ground of a sinner's justification in the sight of God, are essential to salvation. For if a knowledge of the true God, a belief that Jesus Christ was a prophet sent by Him, and that His example, like that of any other holy man worthy of imitation, had of themselves been sufficient for salvation, (as modern Socinians would have us believe,) then the labors of Paul could not have been in vain, since the Jewish teachers did not question any of these; and the Galatians would not likely go farther from the simplicity of the gospel than their teachers did; and, consequently, the fear which he expresses, he could not on that supposition have experienced. But if he was sincere, which Socinians do not deny, then there must have been some other point besides those just mentioned, proper views of which were essentially necessary; and which proper views, if he had been unsuccessful in communicating, he had, to every useful purpose, failed in every thing. Now, what other point could this be but *Justification*, which is the great topic of discussion in the preceding chapter? And what was he afraid of, if it were not that the Galatians were transferring their confidence toward God, from the blood of his only begotten Son, to the blood of the bulls and the goats of the Mosaic dispensation?

Another point which these words are well calculated to teach us, is the frankness and earnestness with which we ought to address others on their everlasting interests. There is, perhaps, no part of duty in which christians are more apt to fail than this. How difficult is it to hit the golden mean between saying too little and too much; between indifference and anger. How apt are we, by our apparent indifference and soft language, to leave the person spoken to just as we find him; or, by losing our temper, to leave him worse, by making him lose his. Let us see how the apostle steered his way through these difficulties, and by grace endeavor to follow him. In these words, "I am afraid of you, lest I have bestowed upon you labor in vain," we perceive earnestness, plainness and decision. There was cause for earnestness, since the everlasting welfare of the Galatians was at stake. By giving in to the ceremonies of Moses, they had not merely diminished their temporal comfort, since these ceremonies were both tedious and expensive, but they had put away from themselves all the blessedness of immortality. They were quitting with Christ, standing on legal ground; and as they were sinners, had

death found them there, they must have perished. Paul, seeing their danger, and anxious to avert it, speaks out. He does not, by his coldness, almost tempt the Galatians to doubt his sincerity, and therefore to disregard what he said; he does not bewilder them by unintelligible reasoning, nor invite opposition by not seeming to have made up his own mind; but is at once plain, earnest and decided, when he says, "I am afraid of you, lest I have bestowed upon you labor in vain;" lest all my sermons should have been preached, my prayers presented, my tears shed, in vain. The apostle evidently knew nothing of that mock delicacy which consists in shrinking from giving slight pain to ourselves or others, in order to prevent serious mischief, and which, in reality, is nothing better than selfishness under the garb of refinement. A foolish parent cannot find in his heart to correct his child. Is this from love to it? Partly, perhaps, but chiefly a wish to keep himself easy; and to this selfish indolence he sacrifices the ultimate and permanent happiness of his son. A christian feels it right to reprove one in the presence of company, but fears it may prove offensive both to the person and the company. Well, he holds his tongue. Is this from a wish to keep them all happy, or is it not rather to screen himself from censorious abuse, and prevent himself from becoming a bye-word to the world? "I know it is right enough, but what will people say of me?" That is a cowardly, selfish question. Do what is right, and let them say what they please. But there are many ways of doing and saying the same thing; and as there is only one best, it is surely of great importance that we take it." Let us give no unnecessary offence. That would be to counterwork ourselves. And as even the simple truth may irritate, it is wise to mingle the statement of it with affectionate appeals to the heart, that the irritation may be soothed, and the truth permitted to produce its pure, salutary and proper effect. It was true, that Paul was afraid that his labor among the Galatians would be frustrated: it was his duty to tell them so; and had he gone on to rebuke them sharply for their folly and perverseness in thus endangering the success of his labors, it would have been just, but it would not have been expedient, as it might have provoked them against their apostle, still farther alienated them from the truth as it is in Jesus, and bound them still more closely to their Jewish deceivers. He therefore follows up the plain, decided and severe statement of the eleventh verse, by an earnest and affectionate entreaty in the verse that follows. "*Brethren, I beseech you, be as I am; for I am as ye are; ye have not injured me at all.*" The simplicity and tenderness for which these words are distinguished, will not be felt by the superficial caviller. He may, however, imagine that he perceives their absurdity, and ask, with much fancied acuteness, what the apostle can mean by first asking the Galatians to be like him, and then, as a motive, immediately adding that he himself was like them!

To get rid of this apparent inconsistency, a slight change has been proposed in our present version. There are three supplementary words; all in what grammarians call the present time; one of these has been changed to the past time, and the verse read thus: "I *was*

as ye are; ye have not injured me at all." As if he had said, "I beseech you to imitate me in my simple dependence on the sacrifice of Christ; be as I am, for I *was* once as much attached to the ceremonies of Moses as any of you now are. I was as ye are; ye have not injured me at all." This is ingenious enough, but I reject it for two reasons. First, it is altogether arbitrary to change the word in two clauses that are precisely analogous, when a good meaning can be found without any such change. Second, the connexion between the different parts of the verse is thus destroyed, because their not having "injured" him was no reason why they should imitate him in abandoning the Jewish ritual. The true meaning of the verse will appear, if we reflect that the expressions contained in it were in common use among the Jews, to denote that union of purpose and sentiment which springs from genuine friendship. To prove and illustrate this, I refer to 2 Kings, 3.6,7: "And king Jehoram went out of Samaria the same time, and numbered all Israel. And he went and sent to Jehoshaphat, king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up; *I am as thou art*, my people as thy people, and my horses as thy horses." The same form of expression is here employed by Jehoshaphat to denote the intimate alliance that subsisted between himself and the king of Israel. Looking at the words in this point of view, their meaning and force may be expressed thus: "I beseech you, my beloved brethren, to regard me with sentiments of the warmest affection; for be assured you are dear to me as my own soul; and why should it be otherwise, since your conduct, however dangerous to yourselves, has been by no means injurious to me." We are thus enabled to perceive, in the clearest manner, how the different parts of the verse hang together. He first entreats them to love him: "Brethren be as I am." And then he gives them the best of all reasons why they should do so, by assuring them of his love for them: "for I am as ye are;" and lest they might think that their late fondness for the ignorant Jewish doctors, might have diminished his affection for them, he generously assures them that "they had not injured *him* at all." What a noble triumph was the apostle thus enabled to obtain over all the pride and weakness which so easily beset our fallen nature. The bad passions of the human heart, the most dangerous enemies with whom we have to contend, are always ready to seize every opportunity to exercise their malignity. When we are reproving the apostate for giving up with that system of belief which we have been always taught to regard as revealed from above, let us beware lest our wounded pride should infuse an unholy virulence into our reproof, because he refuses to yield to the powerful arguments which we may think our own acuteness has discovered. On the contrary, let it be our aim to convince him that it is only a regard for his best interests, that warms our zeal; not that silly dogmatism and self-conceit, which, if cherished, is sure to lead us to regard every man who might differ with us in our creed, with feelings of hatred and hostility. And if after, all our care not to provoke, his anger be excited, then let us address him in the lan-

guage of the apostle: "Brother, I beseech you, be as I am; for I am as you are; you have not injured me at all."

"Ye know how through infirmity of the flesh I preached the gospel unto you at first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus." These two verses harmonize in the most beautiful manner with the tender simplicity of the one we have just considered. The object of the apostle in the 12th verse, was to prevent the Galatians from being irritated, or possibly discouraged, by the severity of the 11th. In the two verses just quoted, we perceive the same lovely, conciliating spirit. The apostle is not afraid of exceeding in this strain. His severity is confined to a single verse. The ardor of his christian affection is not to be contained within such narrow limits. To convince them of his tenderness towards them, and to awaken theirs towards himself, he here refers to the feelings with which he first preached the gospel to them, and to the rapture with which they received him. Reflection on the delights of former attachment has a strong tendency to rekindle it when almost expired. To think of joys that are gone makes the heart soft, and therefore better; and when in this state, it can scarce feel any thing but affection towards that individual from whom those joys arose. This holds with regard to attachment in general, but it must be especially true of that warm, mutual feeling of esteem and love which exists between a faithful minister and the souls that the Lord hath given him. It is almost always, in the New Testament, compared to that love between father and son; one of the strongest, purest and most delightful feelings which a kind Providence has planted in our breast. The comparison is a favorite one with our apostle, and the allusions he makes to it are among the most touching things in his wonderful epistle. Let us see then how this spiritual father speaks to the heart of his children in the Lord.

"Ye know how through infirmity of the flesh I preached the gospel unto you at first." The "infirmity" and "temptation in the flesh," mentioned in this and the following verse, have been generally understood to mean, what he in another place calls, "the thorn in the flesh," and "a messenger of Satan." Supposing all these expressions to mean the same thing, still it remains to be determined what is implied in this "thorn of the flesh. The inquiry has occasioned, among commentators, much perplexity and diversity of opinion. Without pretending even to enumerate, much less to disprove, the various notions of learned men on this subject; I shall content myself with stating the most common. The opinion I refer to, is, that Paul's thorn in the flesh was some apparent bodily defect, occasioned by his being caught up to the third heaven, and which affected his vain look or manner in such a way as to render his public ministrations less generally acceptable, or perhaps to expose him to ridicule. Such seems to be the most probable conjecture on the subject. But why does Paul refer to this point on the present occasion? That he might have an opportunity of reminding the Galatians of the delicate and joyful reception they had given him when

he first preached to them; that he might thus rekindle their old affection for himself, as well as for the doctrine that he taught.

"And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus." The Galatians, previous to the coming of the apostle, were living without God, and without hope in the world. They were enveloped in nature's darkness, and sunk in all the abominations of Pagan superstition; and yet mark the reception which they gave the apostles of the Lord. They did not make the external infirmity of Paul, whatever that might be, a pretext for rejecting what he taught, or a ground for treating him with the slightest disrespect; and they rejoiced to hear of that great atonement by which they might be pardoned; they felt themselves to be polluted, and they were glad to hear of an Almighty Sanctifier. These things might be declared to them with a stammering tongue, or something else as likely to excite the sneer of the proud or the laughter of the foolish; we are sure they were delivered in much trembling, as Paul himself expressly says so, and yet the Galatians received the trembling preacher as "an angel of God, even as Christ Jesus." Nothing can excel the form and beauty of these expressions. They teach us, that though an angel had left the throne, bearing in his hand the pardon of him that sat upon it, and descended in his brightness amidst the assembled inhabitants of Galatia, sounding in their ears with all the eloquence of heaven the gospel of the Son of God; nay, though that divine Person himself had condescended again to veil his brightness, and to bid farewell for a season to the glories of his Father's house, that he might declare to the Galatians pardon through the blood he had shed, and purity by the Spirit he had purchased; still, in either case, the rapture of these men could not have exceeded that with which they hailed the arrival of the apostle of the Gentiles. And well they might rejoice in his coming. He brought them deliverance from bondage, and misery, and death. He put within their reach unfading honors, and endless joys. It was through his instrumentality they were made priests, and kings, and sons of God. Their ecstacy was not excessive, it had an adequate cause; it would bear examination and be improved by it. J. L.

DISSERTATIONS ON SACRED HISTORY.

No. IV.

Of Jacob's History, from his return to Canaan till his death.

When Jacob returned from Messopotamia to Canaan, we are informed in the sacred text, that "he came to Shalem, a city of Shechem, which is in Canaan, *when he came from Padan-aram.*" (Gen. 33.18.) Many eminent critics in the Hebrew, have been disposed, and we think with great propriety, to read this passage, which records Jacob's return to Canaan, otherwise than it is in the received text. They prefer reading the word *Shalem*, which, in the original,

signifies *peace* or *safety*, appellatively; and the passage will stand thus: *he came in safety to the city of Shechem.* This city, which at that period was probably of little importance, stood about forty miles north from Jerusalem. It afterwards became the capital of Samaria, and, it is generally supposed, because of the intemperance of its inhabitants, was called Sychar. It was near to this city where Christ met with the woman of Samaria at Jacob's well,* which it is probable he caused to be dug and used for his family while he dwelt in Shechem.

The families who belong to the Lord, are visibly distinguished from those who are of the world; for, in the one, the Lord is not acknowledged; in the other, he is worshipped and served. The history of Jacob, given by the inspiration of God, furnishes sufficient evidence that he, as the head of his household, not only endeavored to set before them the example of a holy life, but also maintained the worship of the Lord. That the worship of God, agreeably to his own institution, might be maintained in Jacob's household, the first public business in which he engaged after he returned to Canaan, was to build an altar to the Lord. For this purpose, therefore, he bought from the sons of Hamor a piece of ground, for *a hundred pieces of money.* If these pieces of money were shekels of silver, as it is probable they were, the sum which he paid for this piece of ground, amounted to little more than fifty-three dollars. Here he built an altar to God, and called it by the significant and endearing appellation, *El-elohe-Israel*, God, the God of Israel.

The patriarch had resided only about seven years in Shechem, when he received from God the following command: "Arise, go up to Bethel and dwell there; and make there an altar unto God that appeared unto thee, *when thou fleddest from the face of Esau thy brother.*" This command surely touched his heart; and, as it brought to his remembrance the solemn obligations under which he had come by a vow to build an altar to God at Bethel, he felt conscious that he was reprehensible. After God had appeared to him at Bethel, *when he fled from his brother*, and assured him of divine protection, he solemnly vowed: *If God be with me, and keep me, so that I come again to my father's house in peace, this stone which I have set for a pillar shall be God's house.* God had kept him, when journeying to Messopotamia without a friend; was his defence and deliverer, when exposed to danger; and brought him in safety to Shechem. God on his part has been faithful; but Jacob, the recipient of so many mercies, has been long in Canaan, and has not paid his vow to God at Bethel. To this command he was not disobedient—he instantly began to make preparations for the journey, and the services in which he was about to engage. From the intimation which he gave to his household, it appears, he felt conscious that he had neglected his vow at Bethel, and that he was under obligations the most

* A modern traveller, who visited Naplouse, (Sychar,) and took the dimensions of the well, says—The well is covered at present with an old vault, into which you are let down by a very strait hole; and then removing a broad flat stone, you discover the well itself. It is dug in a firm rock, is about three yards in diameter, thirty-five in depth, five of which we found full of water. Maundrell's Travels, 5th edit. p. 62.

solemn to perform it: "Let us arise," said he, "and go up to Bethel; and I will make there an altar to God, *who answered me in the day of my distress, and was with me in the way which I went.*"

The services, in which he and his househould were called to engage at Bethel, were important and solemn; it was therefore necessary, to engage in these acceptably, to make preparation. Hence, the patriarch, as the head of his household, strictly enjoined them to *put away the strange gods that were among them, to be clean and to change their garments.* Under every dispensation of the church, both under the Patriarchal, the Mosaic, and the Christian, before engaging in religious ordinances, God has enjoined preparation. The God of Bethel is holy, and he will be sanctified all in them that draw nigh to him as worshippers. That outward preparation, putting away strange gods, washing, and changing garments, denotes, that God in acts of worship requires the supreme affections of the heart, and a sincere regard to holiness. With this injunction Jacob's household complied: they gave him *their ear-rings which were in their ears.* Those of his household who gave him ear-rings were, possibly, the females whom his sons, Simeon and Levi, had taken from the Shechemites. As the Shechemites were not worshippers of the true God, these females might have in their possession, and wear such articles in honor of their gods, whom they formerly worshipped. They gave him also *all the strange gods which were in their hands.* As they who had been heathen came to him with their strange gods, and as a few of these idols, perhaps, were found among the stuff which his sons had taken from the Shechemites, the patriarch was not surprised; this was what he expected: but surely he was both surprised and grieved when Rachel, the wife of his bosom, brought her image—her father's *Teraphim.* What! he would be ready to exclaim, has Rachel been guilty of dishonesty and idolatry? If a strict search is made, idols are sometimes found where least expected. When Jacob received these idols, that they might no more occupy a place in the affections of his household, he gave them to the moles by burying them privately beneath an oak in Shechem.

After the patriarch had offered sacrifices at Bethel, his house in the providence of God was made a house of mourning; Deborah, Rebecca's nurse, an aged and beloved individual, was removed by death. This faithful domestic accompanied Rebecca when she left Haran to become Isaac's wife; was dutiful to her till she died; and after her death lived with Jacob. As this female had been kind and faithful to his mother, he held her in great respect. She also, in a great degree, possessed the affections of his household; when they therefore laid her in the dust, under an oak near to Bethel, they wept greatly. To express their sorrow on this occasion, they called the oak under which she was buried, Allonbachuth, *oak of weeping.* This dispensation was the prelude to another similar, but far more afflictive to Jacob: *as they journeyed from Bethel to Ephrath, Rachel died*—she whom he loved first and most. This affliction suddenly cut asunder the most tender tie in his heart. What a breach in his family had death made by removing Rachel! How much of his

earthly comfort gone, never to return! They who have been visited with such a bereavment can best apprehend the patriarch's grief, as he buried Rachel, and erected a pillar to mark the spot where she was laid. This pillar was, perhaps, without one hieroglyphic, recording the age, or the virtues of her over whose remains it stood; but tradition associated her name with it hundreds of years after her death. Rachel was the only one of Jacob's relatives who was not laid in the cave of Machpelah. The circumstances in which she died, making a speedy interment necessary, was the reason why she was interred between Bethel and Eprath.

Jacob had not been long in Hebron after the death of Rachel, until an afflictive dispensation visited him more heavy, when all its circumstances are considered, than that event: It was the loss of Joseph. Joseph, we are informed, was seventeen years old, and more beloved by his father than any of the rest of his brethren. The inspired writer assigns the reason why he was the object of his father's regard: "because he was the son of his age." Since this is the reason, one might be apt to suppose that Benjamin, who was the youngest in the family, had a more powerful claim on his father's affections than he. The patriarch's affections, however, seem to have been pre-engaged to Joseph—*Rachel's eldest son.* He was, perhaps, more worthy of his affections than any of his children; being more attentive than the rest to his comfort; possessing qualities of mind peculiarly endearing; and, though but a youth, maintaining a character quite superior to theirs. His future conduct justifies this supposition.

Parents may, from various causes, have a greater regard for one child than for any of the rest of the family; but whatever the cause may be from which this regard originates; though, in their estimation, ever so well founded, it becomes them to conceal it. Nothing is better calculated to beget jealousy and envy among children, than *openly* to give a preference to one and neglect the rest. Jacob was a wise, discerning and judicious man; but, in distinguishing Joseph in the sight of his brethren, he greatly erred. It was not enough, he supposed, for Joseph to possess privately the largest share of his affections: he must be distinguished by some peculiar badge, that every one may see he is his father's favorite. To distinguish his son, therefore, Jacob "made him a coat of many colors." Some commentators who have been desirous to say something on this passage, have vainly attempted to inform us respecting the shape, dimensions, and colors of Joseph's coat. They think it was a long robe, or mantle, abundantly variegated, and emblematical (as princes in the east, in more modern times, wore robes of diverse colors) of the dominion which he should soon exercise over his brethren. This supposition is fanciful. It is not intimated in the sacred text that the patriarch, in preparing this coat for Joseph, entertained the least idea of his future dominion over his brethren; and, as to its shape, dimensions and colors, it is probable, he gratified his own fancy.

This coat, by which Jacob so unwisely distinguished the son of his age, as it might upon the least reflection have been anticipated, ex-

cited the jealousy and envy of his discerning and ambitious brethren. The dreams also which he recited in their presence, all indicating his superiority, together with the evil reports concerning them which he brought to his father, tended to excite their hearts from jealousy and envy, to hatred and determined revenge. "They hated him yet the more for his dreams and his words." These repeated notices of his superiority, and his reporting their conduct to their father, produced in the hearts of his brethren such malice as his life could only appease; nor were they satisfied till they found an opportunity of indulging their malice to the full. Such an opportunity soon occurred. Jacob, being anxious to hear from his ten sons, who were with his flocks in Shechem, sent Joseph thither: "Go," said he to Joseph, "I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again." Agreeably to his father's command, he went; and with some difficulty found his brethren in Dotham. As they saw their unsuspecting brother approaching, wearing "the coat of many colors," cherishing hatred in their hearts against him: "Behold," said they, "this dreamer cometh;" *and they conspired against him to slay him.* By the interposition of Reuben, his life was preserved. That they, however, might be delivered from one who, through his father's imprudence, had become so obnoxious to them, they sold Joseph to Ismaelitish merchants who took him to Egypt.

The design which Jacob's sons formed against the life of their brother, and their selling him ultimately as a slave, was conduct highly criminal. But the wickedness of these young men does not end here; they seem to be determined to be revenged on their father. If they should be called on to give an account of their brother, that they might shield themselves from the imputation of guilt, *but chiefly to vex their father*, they devised, and put into execution, the following cruel piece of deception: "They took Joseph's coat, and killed a kid of the goat, and dipped the coat in the blood: And they sent the coat of many colors, and they brought it to their father; and said, this have we found: *know now whether it be thy son's coat.*" The patriarch, incapable of entertaining the idea that his sons could be guilty of the death or banishment of their brother, or of deceiving him in a matter so momentous as this, when he saw Joseph's coat torn, and soaked with blood, inferred the worst; and, penetrated with grief, exclaimed: "It is my son's coat; an evil beast* hath devoured him: Joseph without doubt is rent in pieces." Jacob, on this melancholy occasion, exhibited every mark of grief which a tender parent may be allowed to feel when so severely tried—a grief deepened by the affection he had for his son, and the agonizing circumstances of his death. *He rent his clothes; put on sackcloth on his loins; mourned for his son many days; refused to be comforted;* and said, "*I will go down into the grave unto my son mourning.*" By the imposition of his sons, Jacob's grief for Joseph is as deep and pungent as if he in reality had been devoured. The awful spectacle would often recur to his imagination: Joseph in the paw of the lion,

* A beast of prey.

or the bear, writhing under their merciless grasp, while they sucked his blood, and rent him in pieces. How impious the conduct of these young men, thus to grieve their venerable father! Cursed be their wrath; for it was cruel. What a dreadful curse will children incur, if grace and forgiveness from God do not avert it, who bring down the gray hairs of parents with sorrow to the grave!

About twenty years after this very afflicting dispensation, the patriarch was visited with a great famine. Famine at this time was general; extending not only over Canaan, but also over many other countries. In the providence of God, Joseph, who had been sold and carried to Egypt, was instrumental in laying up food in that country to meet the famine; "and all countries came to Egypt to Joseph to buy corn; because the famine was sore in all lands." When Jacob heard there was corn in Egypt, he sent his sons thither for provisions—"Get ye down thither, and buy for us from thence; that we may live and not die." The going down of Jacob's sons to Egypt, to Joseph their brother, who was then governor of that country, by an extraordinary development of providential dispensations, led to his discovery. It would be foreign to our design, which is to narrate the history of Jacob, to introduce the history of Joseph and his brethren. We shall, therefore, only observe, in passing, when they went down to Egypt the second time, he revealed himself to them in these words; as he wept aloud, he said, "*I am Joseph: doth my father yet live?*"

During the absence of his sons in Egypt, Jacob was at home in Canaan, still grieving for the loss of Joseph, and also for Benjamin, who now possessed the largest share of his affections, and who was in Egypt with his brethren, and, as he supposed, in the hands of a stern governor. How painful the circumstances in which the patriarch is placed! How dark his prospects! The words which he uttered when he heard the report that his sons brought from Egypt, inform us of the state of his mind at this period: "Me ye have bereaved of my children: Joseph is not, Simeon is not, and ye will take Benjamin away: *all these things are against me.*" The night is often darkest when the day is about to dawn. When our distress is verging to a crisis almost insupportable, by the wise and merciful arrangement of God, relief often is near. It was so with Jacob. His sons have found their brother Joseph in the governor of Egypt, and are on their way to Canaan. They bring with them wagons to carry him to Egypt; also presents and provisions for his journey. They are the bearers, likewise, of a welcome but wonderful disclosure—that Joseph, for whom he mourned, is alive—is governor of all Egypt—and desires him to come and dwell with him, that he may be nourished in his old age.

They arrived safely in Canaan. Jacob waited and anxiously looked for their return: and upon their arrival was, no doubt, desirous to learn what treatment they had received from the governor of Egypt; if Benjamin was safe; and if they had obtained provisions. His sons, not being aware of the effect which the wonderful disclosure they had to make might produce upon their father, as soon as they saw him, judging that the intelligence would be exceedingly agreeable,

exclaimed—Joseph, father, is alive; is ruler over all the land of Egypt, and desires that you shall go down and dwell with him. This disclosure was too much for Jacob: when he heard this intelligence, though he could not believe it, yet the agreeable surprise was such as he could neither resist nor sustain. He fainted; the usual and natural result of a sudden transition of mind from one extreme of feeling to another, the very opposite. How varied the vicissitudes of life! We have seen Jacob oppressed with fear, vexed by disappointment, and in the deepest grief: Behold him now, overwhelmed by the emotions of agreeable surprize, extended on the earth, pale and almost lifeless! Recovering from the extacy which the agreeable intelligence produced, when he saw the wagons that were brought to carry him to Egypt, he was convinced what his sons had related was true; his spirit revived; and, transported with the hope of seeing Joseph, uttered these emphatic words—"It is enough; Joseph is alive; I shall go and see him before I die."

When Jacob left Hebron, where he and his father had so long dwelt, to go to Egypt, he came to Beer-sheba. This place was rendered famous, because of the intercourse which his fathers here so often had with God. It was here where his grandfather Abraham planted a grove for devotion—where his father Isaac lived and prayed—where he himself resided while young; and, as he is about to leave Canaan, perhaps for ever, he visited "Beer-sheba, and offered sacrifices to the God of his father Isaac." Upon this occasion the Lord visited and spake unto him in the visions of the night. The communication which he received was full of consolation: "Fear not to go down to Egypt; for I will make of thee a great nation; I will go down with thee into Egypt; and I will also bring thee up again; *and Joseph shall put his hands upon thine eyes.*" The last clause of this communication from God is very expressive—to the patriarch it is full of meaning. It intimates to him that he was to die in Egypt—that his death was to be in peace, in the midst of his children—and that Joseph was to perform to him the last acts of tenderness. This expression, *shall put his hands upon thine eyes*, is not only found in sacred, but also in profane, history. Homer represents Penelope, as she addresses Ulysses concerning Telemachus, imploring the gods, *that the same son of theirs may close both their eyes.* To the ancients it had been familiar.

As Jacob approached Egypt, he sent Judah to apprize Joseph that he and his household were near. Joseph, on receiving this intelligence, made ready his chariot, and went up to Goshen to meet Israel his father. They met in Goshen, but it was in expressive silence: The feelings of paternal affection in the one, and of filial affection in the other, was so powerful as to deny utterance to words. Tears, however, flowed copiously: Joseph *fell on his father's neck, and wept on his neck a good while.* When feeling had in some measure subsided, Jacob in these words expressed his satisfaction at seeing the son of his age: "Now let me die, since I have seen thy face, because thou art yet alive."

Broadalbin. SCOTUS.

REVIEWS AND CRITICISM.

REVIEW.

The Journal of two voyages along the coast of China in 1831 *and* 1832; *the first in a Chinese junk, the second in the British ship Lord Amherst: with notices of Siam, Corea, and the Loochoo Islands; and remarks on the policy, religion, &c. of China. By* Charles Gutzlaff. New-York, John P. Haven, 1833. 12 mo. pp. 332.

We have placed the title of Mr. Gutzlaff's book at the head of this article, for the purpose of calling the attention of our readers, not only to the work itself, but to the immense country of which it treats.

China, if we may credit some accounts of it, contains one-third of the population of the globe, and yet comparatively nothing has been done by the christian world to publish in it the gospel of the Saviour. The whole empire has a length of three thousand four hundred and sixty miles, and a width of more than two thousand miles. The estimates of its population vary from one hundred and fifty to three hundred and thirty millions of souls. The latest accounts seem to render it probable that the highest estimate is nearest the truth.

Notwithstanding its boasted antiquity, it is now pretty clearly ascertained, that about three hundred years before the christian era, it was composed only of a few provinces, while all the rest of the country was possessed by barbarians. Only about two hundred years before Christ, the Chinese were conquered by the barbarians then called Huns, living north of the great wall.

About the year A. D. 1640, the Montcho or Tartar dynasty commenced, and this dynasty has kept possession of the throne ever since. The Emperor is absolute, and, according to a celebrated French author, "he makes use of his grandees as a sponge to suck up the riches of his subjects; when the sponge is full, he squeezes it, and sends it elsewhere, to be filled anew." The subordinates of the Emperor, or governors of provinces, are called Mandarins, and these are divided into nine classes or orders.

It is difficult to give any correct account of the religion of China. The primitive creed seems to have been a kind of Theism; but at a very early period, a multitude of tutelary spirits were also introduced as objects of worship. The sovereign alone was considered the high priest of the empire.

The most ancient of the religious sects call themselves, the sons of immortals; and place the supreme duty and happiness of man in a state of perfect tranquility. They enjoin the suppression of all violent desires and passions. This sect preserves great influence to the present day.

Confucius was born about five hundred and fifty years before Christ. He taught that the human body is composed of two princi-

ples: the one light, invisible, and ascending; the other gross, palpable, and descending: That the universe is one animated system, made up of a material substance, and of a spiritual being, of which every living thing is an emanation.

Mr. Gutzlaff observes that,

"In looking through the pages of *Lun-yu*, a work which records the principal sayings of Confucius, we observe a studied silence on the existence of God, on our duty towards Him, and on the worship of this adorable Being. In vain we look for the immortality of the soul; in vain for a description of the future state; in vain for a system of ethics which inculcates humility as a virtue acceptable to God."

Our readers can judge, from this extract, whether Confucius merits the high honors awarded to him by modern infidels. In the gospel *alone* has life and immortality been brought to light.

About the year A. D. 69, a species of Budhism from India was introduced into China, which has prevailed extensively; and between the sect calling themselves, the sons of immortals, and the Budhists, or as they are called in China, the followers of Fo, there has been great rivalship and enmity.

About the year A. D. 1070, there arose a sect of Mystics, of whom Shao-kang-tse was the founder, and they and their followers continued their speculations until they ended in atheism.

The greater part of the Chinese at the present day have no decided religious opinions, and are either atheists, or if they acknowledge a Supreme Being, are utterly ignorant in what light he ought to be regarded. Their worship is a confused mixture of superstitions. Mr. Gutzlaff observes that there is, strictly speaking, no religion of state. The Emperor worships heaven and earth; the governors of provinces worship the gods of the land, and the spirits that they fancy preside over the elements; *they also worship Confucius, and what they call the gods of literature.* Thus, says Mr. G. we meet with atheism in league with polytheism, and both in opposition to the true religion.

The temples in China contain an immense number of figures, some of which are colossal, representing guardian spirits. The priests officiating in the temples are either of the sect calling themselves the sons of immortals, or of the followers of Fo, and wear long robes and shave their hair.

About the year A. D. 635, a few christians of the Nestorian sect passed from India to China, and were tolerated for near 200 years, but were afterwards proscribed. In the beginning of the thirteenth century, some christians of the Greek church entered China, and had land given them in Pekin, on which to erect a church. About this period three Roman Catholic Missionaries of the Dominican order, accompanied by the celebrated Italian traveller, Marco Polo, visited China, but soon returned. About the middle of the sixteenth century, the celebrated Francis Xavier, at the head of his band of jesuits, went there to propagate their faith.

"Francis Xavier (says Mr. G.) possessed a warm heart, and a mind

patient to endure all sufferings for the cause which he had espoused.—When dying in sight of that land for which he had prayed so earnestly, he left to his followers his zeal and perseverance for imitation."

A host of missionaries now issued forth from all the Roman Catholic countries, to convert China; but their grand fault seems to have been, that they were more eager to make proselytes to *their church*, than to the cross of Christ.

The name of the most successful missionary was Ricci, who was well versed in the mathematical sciences, and wrote in Chinese with classical elegance. He first labored in Canton, and afterwards in Nanking, whither multitudes of people came to hear him and admire his talents. His converts increased daily, among whom were several Mandarins. He drew up a kind of confession for candidates for baptism; but, according to Mr. G. "a lively faith in the Saviour does not constitute the marrow of it."—"It is a renunciation of idolatry, without a reception of the faith of the Son of God."

Ricci died in 1610, lamented both by christian and heathen. He had introduced the lax rule of permitting converts to retain certain superstitious rites in honor of Confucius, which subsequently paved the way for the destruction of the mission. Since the accession of the present Emperor, the missionaries have been tolerated, but not encouraged. The Catholics of France, Rome, Spain and Portugal, have each missionaries there. Mr. Gutzlaff observes that,

"Protestant nations, for more than a century, had reaped the benefits of trade with China, before attempting to bless her in return, by introducing the gospel. This heavy debt which pressed upon them, was either unthought of, or they imagined it useless to attempt any thing while the country was shut against foreigners. The example of the Catholic missionaries showed facts in opposition to such opinions. If *they* could penetrate China, why should Protestants despair? In 1807, the London Missionary Society sent Dr. Morrison, a man eminently fitted for the work, to this benighted country. He had an ardent desire to serve his Saviour, and perseverance to continue the labors which his zeal for the salvation of souls had projected: under the guidance and help of his Lord, who graciously protected him from numerous enemies, he studied, without being discouraged, the Chinese language, which offers great difficulties to the student, and has translated the holy scriptures, a work which the Roman Catholic missionaries, during their labors in China for more than two hundred years, had never executed."

Dr. Morrison has also, as is well known, compiled an English and Chinese Dictionary, and thus paved the way for the acquisition of the Chinese language. In 1813, Dr. Milne went as a laborer to the east, and by the joint exertions of these excellent men, a college was established at Malacca, which has greatly aided the cause of christianity. The good Dr. Milne has sunk into his grave; but other laborers have succeeded him. Our own country has furnished in part its quota. Messrs. Bridgeman, Abeel, Stevens, Tracy and Williams, are already embarked in the enterprise. The American Bible Society have granted $3000, and the Tract Society $2000, towards printing a supply of Bibles and tracts in Chinese.

There are, it is true, obstacles in the way of preaching effectually the gospel in China: but the reading of Mr. Gutzlaff's book has convinced us that they will soon be removed by an Almighty hand.

Mr. Gutzlaff, in both his voyages, found the people ready and willing to receive and read the scriptures and christian books. Although the Mandarins forbid the people, in many instances, from having incourse with the Europeans, and ordered their ship to depart, yet they had not courage to enforce their commands.

It seems to us, that all the recent accounts from China indicate that it will soon be opened, not only to the missionaries of Europe and America, but to a commerce with the rest of the world, in all its ports and roadsteads. Let the Protestant world, then, immediately prepare its band of heralds of the cross, to go among these three hundred millions of immortals, and preach Christ and him crucified. Can there be a nobler enterprize set on foot? China is a noble country. Its stupendous sand and limestone hills and mountains; its noble rivers, which descend from the expanded table lands of Central Asia, and make fruitful the immense plains below; its rich alluvions; its numerous cities; its lakes; its canals; its immense manufactures; its commerce; its superiority in many of the arts; and above all, its mighty *reading* population, ought to arouse throughout the globe, all the energies of commerce, science, learning, and christianity.

Report of the Speeches, delivered at the Public Meeting of the Voluntary Church Association of the city of Edinburgh. pp. 54.

One object of our publication, is to communicate religious intelligence; and the work under review will enable us to lay before our readers some very important facts upon this subject. Civil establishments of religion (blessed be God we have none in the United States) have been proved, in a most satisfactory manner, in about thirty different publications (and especially in these speeches) which have lately issued from the British press, to involve the following evils; while the friends of establishments have not been left a single spot for the soles of their feet. They are unscriptural: there is no trace of any such thing in the early history of the church, and for hundreds of years after the last inspired writer had closed his testimony. They are a mere human device, and, considered as such, are chargeable with impropriety: no human authority can add to the evidence of divine truth. They are at variance with common justice: no legislature has a right to create such a distinction among the members of the community as to establish one religious system more than another. They are impolitic: such they must be if they are unjust; but they are impolitic for the simple reason that they are exclusive, and may expose a country to all the horrors of a civil war. They have a tendency to secularize the church of Christ, to give to her the spirit of a political institution. They set aside altogether a positive ordinance of the Lord Jesus—that ordinance in which he has appointed the members of the church to provide by their free-will

offerings for the support of the gospel: the compulsory provision made for the ministry, makes a religious establishment to be felt as a burden, in some cases most oppressive, and goes to counteract the good it might otherwise do. They are found to be inefficient; a striking proof of this is to be seen in the state of Ireland: there the Episcopal religion is established by law, is sufficiently splendid and wealthy, and yet the country is overspread with Roman Catholics, and were it not for the commendable industry of Protestant Dissenters, there would not be a vestige of the Reformed religion in that kingdom; the same remark applies to a considerable part of the Highlands of Scotland. They are proved by incontestible facts to be unnecessary. They were found unnecessary in the primitive ages; they are found unnecessary in the United States of America. Before the revolutionary war, the Episcopal religion was established by law in some of the States, but it was found to be any thing but a blesssing.

The advocates for the civil establishment of religion are the members of the Church establishments in England, Scotland and Ireland, the Covenanters, the Old Lights and the Antiburghers. Some of these denominations came not forth "to the help of the Lord against the mighty," and were hostile to the missionary societies and the spread of the gospel among the heathen.

The advocates for voluntary churches include the United Secession Synod, the Synod of the Relief Church, the Congregational Union of England and Wales, the Congregational Union of Scotland, the Baptists. These have been the instrument, in the hand of God, of carrying the gospel to the Islands of Pacific, to the Plains of Hindostan and to the mountains of Africa. They are believed to be more in number than their opponents, and to be daily increasing. When a man is in eminent danger of sinking, he will lay hold on any object, though no better than a straw. The friends of civil establishments have had recourse to a very curious argument. "In the first ages of christianity, we are told the church of God was in a state of infancy; she had not attained such maturity as to enable her to take advantage of the good dispositions of the kings of the world towards her." It is false, that the church was then in a state of infancy; her infancy was under the Mosaic dispensation: the days of the Apostles was the church's maturity. And besides, were the allegation true, it would tend to establish the very contrary of what is intended by it. It is in a state of infancy chiefly, that something is wanted to lean on. At maturity, persons and communities are more independent of external support. If the church required secular aid, it must have been in her infancy.

The design of these voluntary church associations, is to enlighten the public mind upon the subject, and finally to bring it before Parliament. If they shall succeed, it will not dissolve either the church of England or Scotland; it will merely disconnect them from the state, and place them upon much better ground than hitherto. The revolution in this country, which put an end to the episcopal establishment in some of the states, did not dissolve that church; it is now a large

and prosperous denomination. It is probable, that in Scotland, these efforts may lead to a general union among Presbyterians in the following age. The public property attached to the established churches in England, Scotland and Ireland, is reckoned at thirty-two millions of dollars annually, which serves no valuable purpose whatever. Dissenters of all denominations, who receive no benefit whatever from this, though they contribute to it as well as others, amount to eleven millions, which is more than one-half of the population of their whole empire in Europe. If these thirty-two millions of dollars annually were employed for twenty years in propagating christianity among the heathen, it might lead, by the Divine blessing, to the conversion of the whole world.

These truths are fully developed in the speeches before us, delivered by some of the most distinguished men in the city of Edinburgh.

DR. RITCHIE'S REMARKS ON ESTABLISHMENTS.

Resolution 1. "That it is the duty of all who believe that civil establishments of religion are unjust, impolitic, and unscriptural, to use every lawful and constitutional means of propagating and asserting their principles; and that this, and other associations which have been recently instituted for that purpose, are entitled to the approbation and support of the friends of voluntary churches."

"Perhaps my friends will understand me better, when I say, a civil establishment of religion is a church chartered by the State, because the State thinks proper to select it; paid by the State out of the public Exchequer—an Exchequer ever and anon replenished by the people, to whatever church they may belong, or whether they belong to no church. Now, if this be a just definition of an establishment of religion, I cannot call it *civil*—it is a very *un*civil Establishment. This motion bears, that that they are Unjust, Impolitic, and Unscriptural. If you will permit me, my friends, I shall begin with the last of them—*unscriptural;* and I think you may see the reason. If they are scriptural, the matter is settled; if divine authority enjoins them—if their supporters have a "thus saith the Lord" for them, who are we that we should withstand God? He can assign us and ours as seemeth to him good. "The silver and the gold are his—the world and they that dwell therein." Again, if they are *unscriptural*, what can be said for them? what avails the eloquence of the Orator against scripture—what the argument of the Casuist—what the Sacerdotal mitre—what the Imperial sceptre? "Who art thou that repliest against God? If a man speak, surely he will be swallowed up." In fine, if they are *not scriptural*—and a sentiment may be neither scriptural nor unscriptural—that is, neither contained in scripture, nor opposite to scripture; for example, that we are met here to-night in this place, is a fact—not, however, a *scriptural* fact, nor is it, I trust, contrary to scripture—in other words, not *unscriptural*. If they are not scriptural, I ask, whence is their authority—from heaven, or of men?—From men! as by this confession is the case, (and human authority can not be pleaded as infallible, unalterable, interminable.) Now, if establishments are not scriptural, they form no portion of religion—they may be altered without altering religion—be destroyed without the destruction of one particle of religion: and a *religious* establishment is as justly a subject of consideration, as a *military* establishment, or *naval* establishment, or *colonial* establishment; and an establishment of religion may be as fair a subject of *reduction* as a regiment, or squadron, or gov-

ernor-generalship; scripture being equally unpleadable for the continuance and support of all. Do they say civil establishments are scriptural? This might have been once a-day palmed on men as elegantly taken for granted; but that day has gone by, I trust, never to return. Scriptural? where is the chapter and verse? Am I pointed to the Old Testament establishment—let us go there. *It* was divine; but you know as well, sir, that it hath waxed old, and vanished away—to refuse it during its existence had been impiety—to attempt its restoration is equally impious. *God* did institute an exclusive religion—does that say that *man* has similar authority? God enjoined extirpation of the Canaanites—does that warrant men to extirpate nations? God decreed slavery in a case circumstantiated by himself—does that authorize men to enslave their fellow-men? God pronounced the enemy of the Jewish establishment guilty of death—does that warrant an established church to put to death dissenters from it? Besides, in that case, the line of demarkation was one and simple—it severed the believer from the heathen. There could not be two sects of the true religion. Now, are our opponents prepared to defend, what their argument thus takes for granted, viz: that the established church is the *christian* church—the *whole* christian church, and that all beyond its pale are heathens? Yet this much is required to warrant their conclusion. Again, the Jewish priesthood was *hereditary* in one family—is it so with *modern* establishments of religion? Again, the Jewish establishment had its prescribed *duration;* it was to last till the Messiah should come; and surely our opponents profess not to be still looking for another. In fine, the land of *Judea* was the Holy Land—the land of the Established Church. Is *Britain* one of its divisions? We see then, sir, that the only established religion authorized by scripture, is the Jewish. God commanded it—it could not admit of dissent—it was hereditary—it has run its course—it was for a different part of the world. In no part of scripture do we find a New Testament establishment hinted at. Is it in this? "My kingdom is not of this world, else would my servants fight." In this? "We seek not yours, but you." In this? "Let every man be persuaded in his own mind." In this? "I speak as unto wise men; judge ye what I say." In this? "Let him that is taught in the word, communicate to him that teacheth in all good things." I do indeed find two hints on the subject in the New Testament. The first is the *origin* of New Testament establishment, but it had the misfortune to be started rather early. It is in Matt. 20.21. "Grant that my two sons may sit, the one on thy right hand and the other on the left, when thou comest to thy kingdom."—Pray, sir, has not the mother of Zebedee's children the credit of suggesting the twin Archbishops of York and Canterbury? To this *high* origin, I make them most heartily welcome. The other hint is descriptive of civil establishments in their *meridian glory*, now gone by. It is in Rev. 17.5. "Upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth, and in her was found the blood of saints and martyrs." Murder was the trade, when established glory was at its height. Spoliation is all that it can attain in the present *effete* state of its existence. If these authorities benefit our opponents, they are heartily at their service. Any thing else in support of their system must be drawn from another source than scripture. Perchance, sir, they have fallen in with the *Parchments* which Paul left at Troas, and may found upon them. When they produce and authenticate them, we shall give them due consideration. But not only do we hold that civil establishments of religion are not scriptural; we assert that they are *unscriptural*—alike contrary to the law and

to the example of Christ—the sole head of the Church. His "example"—for in vain do we look in scripture for any support claimed by him when preaching the doctrines of the kingdom, except from those who voluntarily "ministered to him of their substance." In vain do we look for any claim urged by his apostles, except on the voluntary contributions of those among whom they labored—contributions considered as a burden? No; but as a privilege—an honor; hence, says an apostle, quieting the regrets of the church, because he had seemed to withhold this privilege from them, "Forgive me this wrong." The "law," sir, is equally explicit; the law of *doctrine* is not more clearly defined than the law of *support*—the ordinance is thus promulgated: "They who wait at the altar are partakers with the altar: even so hath the Lord ordained that they who preach the gospel should live of the gospel." And again, "Let him that is taught in the word, communicate to him that teacheth in all good things." The God of the gospel hath thus plainly proclaimed that the taught are to support the teacher, but where is it said the teacher has claim for compulsory support on those who are *not* taught by him—who cannot receive his teaching—who may condemn his teaching, because contrary to the gospel of Christ. A compulsory establishment, therefore, deprives the christian people of a divine ordinance, as really as did the conduct of the popish clergy when they withdrew the cup from the laity. May I not say, sir, the offence is more aggravated? In the one case, the ordinance is *mutilated*, in the other it is *destroyed*—deprives the people of the power of observing the ordinance of Christ, and thus blasphemes the ordinance itself. For obvious reasons I cannot dilate on this argument. If there be any here who may have been accustomed to take for granted that civil establishments are coeval with christianity, (just like a papist who believed, because his priest had said it, that Adam was a monk, and Eve a nun,) let me remind such, that civil establishments are of a much later date—they derive from an era later by *three centuries*. They are to be traced, not to *Christ*, but to *Constantine:* let those best acquainted with his history, say, is he a character of whom to boast—a man from whom to draw the *law* of religion? The history and the fact, sir, are these: christianity, like every good thing, rose amid opposition and persecution. Who does not know that the martyr's blood proved the seed of the church; "they loved not their lives to the death." The power of worldly states opposed christianity; strove to strangle it in its cradle; but finding themselves unable for the contest; feeling that christianity would prevail: rulers, that they might make gain of godliness, changed their tactics; substituted a spurious christianity in place of the true; pampered it into an unseemly and unworking obesity, and appended it to the state car, to which it is still attached. The harness, however, is now *right sair worn*, and christianity will soon be left to its native movements; for men have discovered that civil establishments are not only unscriptural, but are positively *unjust*.

Who may not see, sir, that they are unjust, in the highest sense, toward *God*, who hates robbery for burnt offering, who demands, in the first place, a willing mind? His ordinances they trample under foot; his wisdom, in his arrangements for the preservation and extension of his spiritual kingdom, they virtually refuse, and its deficiencies they affect to supply; his appointed means they reject, and human expedients they substitute in their stead. Does not *christianity* warrantably complain of this *injustice?* They degrade her from her just altitude; they treat her as if sprung of earth; they desecrate and disguise her by meretricious ornaments—(oh! how depraved is the taste that would paint the diamond!) they thus subject her to gross misrepresentation; they ex-

pose her to the sneer of the intelligent infidel, (if such a one there be,) and put it out of the power of her best friends to enter upon her defence; for such a pseudo-christianity, who can successfully defend? Are not civil establishments unjust to the christian whose lot has unhappily been cast *within* her pale, as depriving him of the opportunity of doing his duty, by supporting the ordinances of religion; and thus filching from him a privilege bequeathed to him by his Lord? They are assuredly unjust toward the *dissenter*, shutting him up to the painful alternative of homologating what his conscience tells him to be sin, or of suffering for his refusal—compelling him to pay for a commodity which he never receives, and does not ask, because he does not need it! What should be thought, sir, of a merchant who claimed the power of compelling all and sundries to become his customers, and who had the assurance to say to the recusant, Well, you may go, if it so pleases you, to another shop; but, since mine is open, for every pound you expend elsewhere, you must lay your account to pay me twenty shillings? How would a state clergyman feel, on being presented with a bill, by a merchant whom he had never employed, and being pressed, under pain of immediate imprisonment, to pay down the amount, on the plea that he *should* have employed him? Yet this, so far as I can see, is a case parallel to the claims of an established clergyman upon a dissenter.

Are not establishments unjust in securing provision for the man who does *not* work, and making none for the working man *because* he works? Are they not hives constructed for the drones? The working bee needs them not. Are they not unjust towards the *faithful minister*, who, by the choice of his congregation, (for some such there are,) has come in by the door, and gladly labors in season and out of season; inasmuch as they rank him with him that has come in some other way, whom, when you connect his stipend with his negligence, you are compelled to hold as little better than a "thief and a robber?" Are they not unjust, as constituting an *exclusive* sect, and thus depriving the religious community of talents which, otherwise, they might command, and which they, not unequivocally, show, that, were it in their power, they would prefer? Are they not unjust toward the *state*, as directing its exclusive countenance and aid toward one class of its subjects, as if they alone were leal and true, talented and trust-worthy; and branding the other classes as disloyal, and, therefore, discountenanced; as unworthy of credit, and, therefore, unregarded? Are not establishments, if a *father* to one sect, necessarily a *step-father* to the others? The one is *established* the other *tolerated*. Sir, the term *Toleration*, I have, in my heart, detested, since I could comprehend its meaning. I am not the object of toleration: I hold the right to worship, according to my conscience, from the Lord of the conscience: I have got it from no man; I recognize it as no man's prerogative. Did I receive, from any state, the boon of toleration, I should, by that reception, homologate the power of that state to withdraw that toleration. They may wear fetters that have a taste for them; free I was born, and free I am determined to die! Are not establishments unjust, as containing all the evils and iniquities of a huge *monopoly*, without one redeeming circumstance or apology? I know, that, on the pretence of advancing religion, establishments have been advocated; and it has been said, Kings shall be "thy nursing fathers, and queens thy nursing mothers." To the text, I have more sense, and more piety, than to object; but the inference I decidedly refuse. "Nursing fathers!" "Nursing mothers!" I have been in several nurseries! I have one of my own; but in none of them have I met with swords, or gibbets, or prisons, or boots, or thumbkins.

This motion, Sir, justly adds, "Establishments are *impolitic.*" This follows from what has been already advanced: if unjust, they must be impolitic: what is morally wrong, can never be politically right. 'Tis "righteousness that exalteth a nation." By impolitic, I mean, contrary to the safety, health, and prosperity of the nation. I do not mean to travel into the question in the *abstract;* such a discussion being interminable. Speak to some people of the evils (and many there are) of the theatre, they meet you, by asking, May not the theatre be made a teacher of morals? My way is, to ask, What *is* the theatre? Again, on the slavery question, some delight to descant upon the hypothetical delectables of slavery in the *abstract!* My way is to ask, What *is colonial* slavery? In the like manner, some, on the question before us, delight to depict Utopian establishments, and expatiate on the blessings that *may* spring from them; I, again, look at civil establishments as they are, and at their working, as now in progress; and I ask, Do they not lay snares for the conscience? are they not obstructions to the advancement of truth? do they not substitute *form* for *reality;* and say upon the matter, "The state must have *a* religion, and really it is of little moment *what* that religion may be." Are not, I ask, religions, greatly *opposite* to each other, established in the British dominions? Is it possible that they can all be right,—equally right? Do we not see that it is not as religion, neither for religion's sake, that establishments are erected? Let me suppose, for example, that our good sovereign makes a circuit of his dominions, taking with him Lord Brougham, the established keeper of the king's conscience, and see *how many* consciences he must be able to draw, in succession, from his *bureau,* for the royal accommodation. In England the conscience is Episcopalian; so much so, that we have been told,—did his Majesty enter a dissenting meeting-house, he would hazard his crown: Well, does his Majesty come to Edinburgh, he, though now the *head of the church,* must become a dissenter like myself (doleful thought!) or the chancellor must produce a *presbyterian* conscience: Again, does he touch at Dublin (and why not!) he must assume a "*church-of-England-in-Ireland*" one: Does he pass over to his Hanoverian dominions, (and why not?) a *Lutheran* conscience must be produced: Does he visit Canada? he must obtain a *Popish* conscience: aye, and if he pass into India, why should he not have a *Brahminical* conscience? One thing, at least, I know; it was but the other day that the impious and obscure mysteries of Juggernaut were established by the authorities of this *christian land;* the tax being regularly levied from the deluded pilgrims, and stipend as regularly paid to the idolatrous priesthood. Yes, Sir, at the same time, (such are the glories of civil establishments,) the preachers of the gospel of Christ expelled from the British territory, had to take refuge in a Danish settlement. Aye, Sir, if I have not been misinformed, their persons were demanded, as if they had been the vilest of traitors; and what was the head and front of their treason? they were *private* adventurers, sent forth by a *Voluntary Association.* Let them rave that may, of the "might and mastery" of an establishment, and tell us that government opened a door for the gospel in India. I tell them that government bolted that door, and held it fast, till it was burst open, and laid on its back by a voluntary association, (let him who doubts, read the origin of Serampore.) Can any engine work more completely to a disregard of all religious creeds, and production of infidelity? What are their effects on the inquirer after truth? do they poise the scales evenly? do they not say to him, take the *one* side of the question, and gain and honor are insured? Take the *other,* and you will be branded and degraded? In the one case, you may

stand before kings; in the other, you may go into the land of Judah, (in the *Braxfield* manuscript it reads "Botany Bay,") and prophesy there, but prophesy not here, for it is the king's court, and the king's chapel. They throw the apple of discord among the population of an empire, whose union is strength, whose thus occasioned dissentions must increase its expenditure. They draw an unnatural line of demarkation. On the one side is the offensive hauteur of a privileged order of *Brahmins*, with their vested rights; on the other, a disfranchised and dissatisfied race of *Pariars*, justly dissatisfied, because justice is denied them. Again, look at the *ministers* of the gospel—their poverty, who are on the *one* side of the line, may proceed even to starvation, nor will the state think of interposing its power; whereas, their wealth, who are on the *other* side, must be supplied from the public exchequer."

MISCELLANEOUS.

DIVISION IN THE REFORMED PRESBYTERIAN CHURCH.

In the number of our Magazine for December last, we made some statements in reference to this unhappy rupture, which seem to have wounded the feelings of one of our subscribers, and perhaps, of more. We deemed the authority, on which our brief statements were made, to be good authority: yet as we had the account of only one side of the question, we were careful not to express any opinion of the merits of the controversy which divided the church, or of the propriety of the procedure of either party. And lest others should be prejudiced by our statements, we added in conclusion, what it would have been disingenuous to have omitted, that we had seen only the account of the events given by one of the parties. We proceeded the more cautiously, because we were aware of our liability to be biassed by having only one side of the question before us. All we said occupied barely a page of the Magazine. (p. 379, vol. 2.)

We confess, therefore, that we were not a little surprised lately, when we found in our hands four closely written sheets, purporting to be animadversions on our said little article. Upon reflection, we have concluded not to insert it in the Magazine, for the following reasons. 1. It is unreasonably long. 2. The greater part of it is matter pertinent, we suppose, to the controversy of one party in the R. P. Church with the other, but no more related to our remarks in December last, than it is to any given question of church order. 3. The controversy of the two parties is of no special interest to the great mass of our readers. 4. There is, in some parts of Brother Roberts' animadversions, a strain of personal invective and vituperation

against ministers of Christ, both the living and the recently deceased, which we must say, we never witness but with the deepest regret, and which we hope never to see on any page of the Christian Magazine.

Now we are willing to correct any erroneous statements we may have made, and to this end, as well as that our readers may not suppose us capable of attempting to deceive them, we shall notice the nine articles which Mr. Roberts deems worthy of animadversion.

1. We said that "a *pro re nata* meeting of a synod was called, and that several of the members not regarding the call as constitutional, did not attend." Mr. Roberts undertakes to prove that the meeting was constitutionally called. We ask, what has that to do with our article? We never expressed an opinion on the subject: we only stated what were the views of several of the members.

2. We added, "a number, however, did attend." This, Brother Roberts seems to suspect as implying something invidious, but we had no such purpose in writing it. We meant just what we meant under the former article by "several;" not intending, nor, indeed, being able to state precise numbers. But Brother Roberts says the number was a *majority* of the ministers of the Synod, i. e. ten out of twenty, one of the other ten being prevented by some ecclesiastical obstacle from acting at all.

3. We said, upon the authority of documents in our possession, that, "after considerable confusion, a meeting was constituted."—This Mr. Roberts says "is not true, in the sense intended by those on whose authority you [the Editor] make the statement." What was their sense of the statement we know not, and we have never stated opinion or conjecture about it. It appeared to us simply as a statement of the fact that there was confusion; who it was occasioned by, we never attempted to inform our readers, although the documents before us did specify: nor shall we repeat Mr. Roberts' allegations on the subject, except that he says the meeting was very harmonious "*after* the New Light men present had gone out from us."

4. We said that "the meeting declared by General Synod to be unlawful, seems to have been composed of one of the parties of the church." Mr. R. denies that it was a meeting of a party, and denies also that the Body which we meant by the General Synod, was the General Synod. As to its being composed of a party, we add, that we did not mean any thing disrespectful by the word. When a portion of a community is known by particular appellations, when

they act unanimously together on all important occasions, we regard them as constituting a party, that is, a definite and associated portion of the community to which they belong. As to the meeting being the General Synod, we supposed without a doubt that it was, for we had the printed minutes before us, with the names and proceedings of ministers and elders, some of whom we had always regarded as among the most influential and respectable of the Reformed Presbyterian Church.

5. We stated that the *pro re nata* meeting in October, passed censures on some of the absent members. In this we were guilty of an anachronism: it was at the adjourned meeting in the spring following, that they were suspended: only one was suspended at the *pro re nata* meeting.

6. We stated, that "there was much altercation and confusion in the commencement of the regular meeting of Synod in April following, &c." Mr. Roberts admits the disorder, and gives the most detailed and glowing account of it which we have seen, but resolutely maintains that the *pro re nata* men were not the cause of it. For our part, we have never said they were: and Mr. Roberts' charges against the other party we have nothing to do with.

7. In regard to the meeting of General Synod, in August, we said that the *pro re nata* men (so called) occasioned some disorder in the proceedings, before the Synod had proceeded to business, by endeavoring to proceed according to the acts of the meeting by which several ministers were suspended. Mr. R. admits that they did occasion some confusion, but that it was in accordance with their duty, in maintaining what they deemed to be the just procedure of the inferior judicatory.

8. The eighth article refers to the decision of the body which we called the General Synod, by which a number of persons, *whose names we did not publish*, were declared to be no longer members of the R. P. Church. With this decision Brother Roberts finds fault: he has a perfect right to do so; we have never expressed an approval of it, or the contrary.

9. We added, in conclusion, "the statements of the party thus excluded, we have not seen." This Brother R. takes to be equivalent to a confession of our partiality to the one side, and our prejudice against the other. But we view the matter very differently. If, upon ex parte evidence, we had expressed an opinion in favor of one and adverse to the other, his view would be correct. But this we

have not done. We gave a statement of occurrences, as we met with it in the documents issued by one party. But we annexed to our article the declaration that such was the fact. We did not attempt to impose on our readers, or to prejudice their minds by palming upon them our limited investigation of the subject, for an extensive and complete one.

We say, in conclusion of this article, which, notwithstanding our endeavors to be brief, is almost too long, that we have no design, by any article inserted in the Magazine, to wound the feelings, or to prejudice the interests of any individual or denomination. We think, and are happy to believe, every candid and unexcited mind will be of the same opinion, that the little article at which Brother Roberts' animadversions were aimed, was not calculated to do either; and we must say, that the publication of the animadversions themselves would unavoidably do both.

*** In the next number we shall do for the other party, just what we have done for one, viz. give its statement of the facts in as general terms as we used in the other article. But as for inserting pages of personal abuse of ministers of the gospel, or paragraphs of satire, coarse or fine, our mind is made up, and all parties may rest contented, *we shall not do it.*

AMERICAN SEAMEN'S FRIEND SOCIETY.

ABSTRACT OF THE SIXTH ANNUAL REPORT.

The report commences with a suitable notice of the death of the Rev. Joseph L. Brown, the long tried friend of Seamen, the acceptable preacher to them at Charleston, and more recently the Corresponding Secretary of the Society.

Chaplains in Foreign Lands.—Three stations only have as yet been occupied.

Canton.—This was the first port to which a Chaplain from this country was sent. The Rev. Edwin Stevens is the Chaplain here. At Whampoa, the place of anchorage, about thirteen miles from Canton, he spends his Sabbaths, preaching on board ship, visiting the crews, instructing the same in a Bible Class, and distributing suitable books among them. Sixty-two American vessels visited Canton during the past season, carrying thither not far from seven hundred and fifty Seamen, the most of whom, probably, were thus favored with the ministrations of the gospel. The directors hope soon to obtain possession of a Floating Chapel, or a house of worship on some of the islands near the anchorage.

At *Havre*, where the Rev. Flavel S. Mines is Chaplain, a chris-

tian church has been organized, composed partly of Seamen, and partly of the resident population. The benefits of the Sabbath School and weekly lecture are also enjoyed at Havre; and a Temperance Society has been formed, embracing, at the commencement of the present year, about sixty members. Could a house of worship be erected in Havre, in some suitable situation, the labors of a Chaplain would be greatly facilitated, and Seamen, as well as the resident population, might derive lasting benefit.

The committee, at the earnest solicitation of the "French committee," have recently relinquished their claims on the services of Mr. Mines, that he might be transferred to Paris, to labor with the protestant congregation in that city.

The port of *Honolulu*, on one of the Sandwich Islands, is the station of the Rev. John Diell, who, with his wife, arrived at the place of his destination on the first of May, 1833. He carried out with him a considerable part of the materials for erecting a chapel and dwelling-house. Through the good providence of God, he was favorably received by the king and principal chiefs, as well as by the English and American residents; was immediately furnished with a place of temporary worship, and every facility afforded him for erecting the chapel. The chapel is of wood, with a basement of stone forty-eight feet long, and thirty wide, calculated to accommodate five hundred persons. The basement affords good rooms for a reading-room for officers, and another for seamen, with a private study where the minister can meet those who may wish to converse with him. The cost of the building, in addition to the materials carried from this country, will not exceed $1,800. A small dwelling-house for the Chaplain is also erecting in a retired part of the village, which will cost about $1,200. The committee have great satisfaction in stating, that the management of Mr. Diell, as far as the details of his labors have been received, is of the most satisfactory kind, and exhibits a judiciousness and maturity of mind, which will probably render him a great blessing to this cause.

In addition to the three ports just enumerated, something has been effected at *Smyrna*, where the Rev. Dr. Brewster has raised the Bethel flag over his own dwelling, and with the aid of other missionary brethren, assisted by a few pious captains, maintained a regular service in English for the special benefit of seamen; and, at the last dates from there, was devoting himself almost exclusively to such labor. A donation of $200 has been made to Mr. Brewster, to aid in the erection of a chapel for seamen at Smyrna.

In *Batavia*, shortly after the arrival of the Rev. Messrs. Munson and Lyman, missionaries of the American Board, the Bethel flag was hoisted for the first time, by Capt. Hoyt, on board the ship Copia, of Newburyport. Subsequently the flag was presented by Captain Hoyt to Mr. Medhurst, of the London Missionary Society, who declared his intention of hoisting it as a signal for public worship on shipboard, as often as opportunity should permit. Fifty Bibles and fifty Testaments have been kindly furnished by the American Bible Soci-

ety, and will be forwarded to Batavia, with other books, for distribution among seamen.

The Seamen's meeting on the Atlantic Sea Coast.—Fourteen places of public worship have been so appropriated, viz. Portland, Salem, two at Boston, New-London, New-Bedford, Mystic Bridge, New-York, two at Philadelphia, Baltimore, Charleston, Savannah and New-Orleans. Over these establishments this society claims no control, and, with a single exception, has furnished no means for their support. We report very briefly their doings, as far as we know them, because they are engaged with us in the great work of converting seamen, while the details of their operations will be reported from time to time by themselves.

With the exception of New-Orleans, these places are all supplied with the regular preaching of the Gospel, and, among the ministers employed as seamen's preachers are Episcopalians, Congregationalists, Presbyterians, Baptists and Methodists, and all engaged as the heart of one man to promote the salvation of the sailor.

During the year past, new houses of worship for the accommodation of sailors have been finished and opened by the Port Society in Boston, and in Savannah, through the bequest of Mr. Penfield. The foundation of another similar edifice has been laid in Philadelphia. There has been no preaching to sailors in New-Orleans for the past year. The house of worship commenced there some years since has never been completed, and is in a ruinous condition. We have strong hopes, however, that the present season will not elapse before a change for the better will be perceived.

The Inland Waters.—The Society regard as within the sphere of their labors, the watermen and boatmen, who navigate the rivers, lakes, and canals, in the western country. In 1830, the Western Seamen's Friend Society was formed, and Bethel operations were commenced at *Oswego*, *Utica*, *Buffalo*, *Cleaveland*, *Albany*, and *Troy*, some under the patronage of that Society, and some under local supervision. During the year past, some arrangements were made for opening a Bethel Chapel at *Cincinnati*, but commercial embarrassments have been such as to delay the enterprise. At *Cleaveland* a house of worship has been erected; a library, reading-room, and Sabbath school established; and, very recently, a Chaplain has been engaged for a year, and has commenced his labors with encouraging prospects of success.

At *Buffalo* the cause is seriously embarrassed for the want of a commodious house of worship. The Chaplain at that port suspended his labors during the winter past, and is now exploring the lakes and military stations west of that place, in order to form auxiliary societies and establish meetings for the benefit of seamen.

Oswego is an interesting station. "The field occupied by the Oswego Seamen's Friend Society," says our agent in that region, "is large. Belonging appropriately to Lake Ontario alone, there are from eight hundred to one thousand sailors. Their influence is felt, not only in the thirty and forty ports of the beautiful Ontario, but

down the St. Lawrence, and up through the Welland Canal, upon the shores of Lake Erie. At present no chaplain is stationed at that port, but it is understood that a suitable man is in view.

Regular preaching for the boatmen is maintained at *Utica* during the season of canal navigation, and at *Troy* for the whole year; and at the latter place, the Bethel church has been greatly blessed in the hopeful ingathering of souls. At *Albany*, Bethel operations are at present suspended.

The Sailor's Magazine.—This monthly periodical has been a considerable item of expense to the society in years past, and at present barely supports itself. Its circulation is important to the welfare of the society; and it is hoped that the friends of the cause throughout the land will make a vigorous exertion in its favor.

Auxiliary Societies.—Twenty-one new auxiliaries have been recognized during the year, making the whole number of auxiliaries at the present time.

State of the Treasury.—The total amount of receipts during the year, has been $16,064, and the disbursements during the same period $16,638, leaving a balance against the society of $574.

Boarding Houses for Sailors.—A reformation in sailors' boarding houses has been a primary object with those who have labored in the seamen's cause. A thorough reformation in the houses already established, was hardly to be expected, and the opening of new houses was attempted. The experiment was first made in Charleston, S. C. It has been followed in Portland, Baltimore, and Philadelphia, in each of which places there are large boarding establishments, where sailors can find the best of accommodations at a fair price, where their property is safe, and where their morals are regarded as well as their temporal comfort. These houses are some expense to the friends of the cause, and will probably continue to be so while they have to struggle with the opposition of "unreasonable and wicked men." But the time is fast approaching when seamen will be disenthralled, and when their friends will not be taxed in order to shield them from pollution and robbery.

Temperance among Sailors.—For many years, intemperate drinking has been the occasion of many fearful disasters at sea.—The waste of property and of life, by means of this, has probably been greater than from all other causes united. Ardent spirit was thought indispensable as an article of ship stores. But times have changed. Merchants and shipmasters have discovered that vessels can be navigated on temperance principles, and seamen have themselves learnt that ardent spirits are not only useless, but hurtful, and that their health, and strength, and comfort, are all preserved by temperance. This has led to a somewhat widely extended personal reformation among seamen, and the formation of many Marine Temperance Societies. These societies now exist in Boston, in New-York, in Havre, and recently in Oswego. The society in New-York is in a very flourishing situation. Monthly meetings are held, and the pledge circulated for signatures. The Society now enrols about eight hundred members, including about seventy shipmasters. We cherish

the hope that the time is not far distant when the temperance reformation will be entire on the sea.

Conclusion.—We have thus presented to view a sketch of the principal labors in this department of christian benevolence, which have employed the executive committee of the American Seamen's Friend Society during the past year. Though we would render praise to God in that he has hitherto helped us, and crowned the very few and feeble efforts which have been put forth in this cause with signal success, yet we cannot persuade ourselves that it is our duty to rest here. Our three foreign Chaplains already in the field, may be supported at their stations without much effort; but shall our seamen in other foreign ports be neglected? Shall we sit quietly down, while many thousands of American seamen are thronging the great ports of Batavia, and Calcutta, and Cronstadt; while multitudes are found at Marseilles, and Smyrna, and Triest; and while they are congregating in vast numbers at Havana, and Rio Janeiro, and Buenos Ayres, and Calao, with scarce a man to teach them the way of truth while living, or to stand by their dying bed? We dare not rest while such multitudes of our seamen are perishing without the gospel. Suitable men must be found to go, the means must be supplied, and we ought not to relax our efforts, but rather increase them year by year, and never give over until the fulness of the promise is accomplished, and the abundance of the sea is converted.

AMERICAN BIBLE SOCIETY.

ABSTRACT OF THE EIGHTEENTH ANNUAL REPORT.

Since the last anniversary, two of the Managers of the Society, John Bingham and Garret N. Bleecker, Esq's. have been called from their labors.

New Auxiliaries.—In the course of the year, twenty-seven new Auxiliary Societies have been formed, making the present total, eight hundred and eighty-seven; together with a still larger number of Branch Associations. Several of these auxiliaries embrace nearly a whole state, and most of them an entire county.

Receipts.—The amount from all sources is $88,600 82: of which sum, $31,052 34, were from the sale of books; $3,303 62, from legacies; $21,891 80, ordinary donations; $27,485 22, towards foreign distribution; $4,867 84, from various other sources, detailed in the Treasurer's Report.

Bibles and Testaments issued.—In English, 105,446; Spanish, 2708; French, 437; German, 735; Welsh, Irish, and Gælic, 167; modern Greek Testament, 1390; making in all, 110,832 copies, and an aggregate, since the formation of the Society, of 1,644,500.

New Bible.—A new Bible, of quarto size, and another, royal octavo, have been prepared with great care. Both have marginal references, and are strongly bound in calf. A duodecimo of a similar

character will soon be issued. Cheaper editions of all these books will be issued in the course of a few months.

Of the modern Greek Testament, nearly all of the first edition have been forwarded to Greece, Smyrna, and Constantinople, and are to be distributed by Messrs. King, Hill, Robertson, Goodell, Temple, and Brewer.

Re-supply.—Besides the State of Maryland, which is to be wholly re-supplied, about forty-two counties in different parts of the Union have been engaged the past year in the same work. The entire Report will specify these counties. It is the earnest request of the Managers, that this work may, the coming year, be extensively prosecuted, and that whenever an auxiliary has completed a re-supply, information may be given to the parent Society.

Supply of Sunday Schools.—Two thousand Testaments have been granted to the American Sunday School Union, to supply needy children in the western states, and five thousand more for the same in the southern states. These Testaments are now sold for nine cents a piece, and ought to be in the hands of every child who can read.

Agents of the Society.—During a part of the year, fifteen agents have been employed, and eight of this number all of the year. Good agents are now wanted in North Carolina, South Carolina, Georgia, Tennessee, Alabama, Kentucky, and Indiana. If any applications are made, they should be accompanied with ample recommendations.

Female Bible Societies.—Contributions have been received the past year from more than forty of this important class of auxiliaries. One of these societies contributed the sum of $973 78, another $400. The entire report will furnish details.

Young Men's Bible Societies.—These societies have now become numerous, and highly useful. One has obtained subscriptions the past year to the amount of $10,000, and has paid of this sum into your treasury $3,170. Four new societies have, in the course of the year, been recognized as auxiliary: one in Savannah, Ga.; one in Newport, R. I.; one in Cincinnati, Ohio; and one in Lane Theological Seminary. It is deemed highly important that every city, college, and theological seminary, should have an institution of this kind.

Supply of the World within a definite period.—This subject, introduced at the last anniversary, has received much attention. One pamphlet in relation to it, has been published by the Board; fifteen ecclesiastical bodies, including six denominations of christians, have passed resolutions in favor of attempting it; three auxiliary Bible Societies have passed similar resolutions, and individuals have contributed money towards such an undertaking. Foreign Bible Societies have been written to, as well as missionaries abroad. But few answers are as yet received, and some of these (particularly that from the British and Foreign Bible Society) are unprepared to *resolve* on an attempt to effect a universal dissemination of the scriptures within a definite period. A full view of that society's sentiments on this subject will be found in the Report of your Board, when printed.

In view of the limited information yet obtained in relation to the

great and solemn work contemplated, your board have recommended further time for its consideration. They trust that, in the course of another year, much more will be ascertained as to the sentiments of the auxiliaries, of foreign Bible societies, and of missionaries in Pagan countries. The subject demands the most candid and prayerful deliberation of every friend of the Bible and the Bible cause.

Books received and ordered.—The Board acknowledge, with gratitude, a donation of four hundred and forty-five German Testaments from the Halifax Bible Society, N. S.

Since the arrival of the Polish emigrants, they have ordered from England one hundred Polish Bibles, and three hundred Testaments; also, a small quantity in the Swedish, Italian, and Portuguese languages.

Foreign distributions.—Grants of Bibles and Testaments (more than 1,000 copies) have been made to supply the destitute in Lower Canada.

Another grant of four hundred copies has been made, on request, to the Choctaw School in Kentucky, for the use of the school and for the aborigines who frequently visit their children there located.

To residents in the province of Texas, in Mexico, has been granted a quantity of Bibles and Testaments, both in English and Spanish. The report will show that they are greatly needed and will prove useful. The Society has now an agent in that province, to take charge of the distribution.

To South America have been sent 2,401 copies of the Scriptures, mostly in Spanish. An agent has also been sent out to distribute them—Mr. Isaac W. Wheelwright, of Massachusetts. His aim will be, to furnish them to schools, as well as destitute families. A large edition of the Gospel of Matthew, in Spanish, is now in progress, for the disposal of said agent in schools.

Various other small grants have been made, as will be seen in the Annual Report.

Grants of money to print the Scriptures in foreign countries.—It was mentioned in the last report, that the Board had pledged the sum of $30,000, towards promoting foreign distribution, in case this sum was furnished by friends and auxiliaries.

The whole of the above named sum has been subscribed, and $27,485 22 of it paid into the treasury. From this money has been granted towards printing the Scriptures at Bombay, $3,000; at Ceylon, 2,000; in Burmah, 5,000; in China, 5,000; at the Sandwich Islands, 5,000; in France, 2,000.

Various other sums have been appropriated, making a total of $25,019 31 towards the above object. The remainder of the $30,000 will be disbursed as soon as paid in, and as many *additional* sums as may be furnished.

In the course of the year, books have been granted, or money to prepare them (in greater or less quantities) for use, in the following countries, viz. Canada, Mexico, South America, France, Russia, Greece, Turkey, Africa, Bombay, Ceylon, Burmah, Java, China, and the Sandwich Islands. From most of these places letters have

been received, parts of which will appear in the Annual Report, and will show to all who read, that the time is come to arise and give the bread of life to the dying nations which are waiting to receive it.

AMERICAN TRACT SOCIETY.

ABSTRACT OF THE NINTH ANNUAL REPORT.

Three of the Society's agents at the West, Rev. David Foster, Rev. James M'Aboy, and Rev. D. M. Kirkpatrick, have been removed by death in the midst of health and active labor.

Publishing Department.—Forty-six new publications have been stereotyped, of which twenty-eight are Tracts in the general series, and nine are standard evangelical volumes; making the whole number of Society's publications, seven hundred and thirty-seven.

Of the volumes four are copy-right works: viz. The Histories of Joseph and Jonah, and the Child's Book on Repentance, by Rev. T. H. Gallaudet, and the Mother at Home, by Rev. S. S. C. Abbott; works admirably combining *attractiveness and instruction.* Upwards of 3,000 of the Society's volumes, amounting to $850, have been circulated by an agent in the single county of Dutchess, New-York.

Seventeen tracts have been approved, during the year, for publication in foreign languages, including an excellent Chinese tract, by Dr. Milne.

The committee are unanimous in their endeavors to send forth publications pressing home upon the conscience all the great essential and practical truths of the Bible. Of this, they trust the tracts issued, and especially the standard volumes of Baxter, Doddridge, Edwards, Flavel, and others, which the Society is issuing, bear decided and gratifying testimony. *Want of interest, pungency, and force*, has always been the great prevailing defect in manuscripts examined and not approved.

Able writers are requested to prepare such tracts of four or eight pages, as by their titles, subjects, and structure shall secure attention, while the truth of God is so embodied as to pierce the reader's heart. *Narratives of facts*, illustrating, in a clear, concise, and discriminating manner, the work of the Holy Spirit, in conviction and conversion, are deemed well adapted to this end. Such a Tract would probably obtain a circulation, in a single year, of not far from 100,000 copies.

Amount Printed and Circulated.

	Publications.	Pages.
Printed during the year, - -	3,498,688	51,534,624
Do. since the Society's formation,	36,303,251	554,906,414
Circulated during the year, - -	3,895,536	57,633,070
Do. since Society's formation, -	32,849,709	490,871,397

The circulation exceeds that of the preceding year, by 9,232,463 pages.

There have been printed, during the year, of the tracts: To a

Lady in Fashionable Life, 72,000; of the Bold Blasphemer, 80,000; Of Alarm to the Careless, 88,000; of the Lost Soul, 96,000; of Eternal Misery of Hell, 100,000; of Amiable Louisa, 128,000; and within *nine* months, of David Baldwin, or the Miller's Son, 100,000; of Don't Unchain the Tiger, 122,000; and of Lydia Sturtevant, or the Fatal Resolution, 132,000; of Are You Ready, a four page tract, 152,000 within *six* months.

Gratuitous Distributions.—Four hundred and eighty distinct grants from the Society's Depository have been made during the year, comprising 1,183,317 pages to Foreign Mission Stations, the Army and Navy, and for foreign ports—in all, 7,486,649 pages.

Receipts and Expenditures.

Received for publications sold, including balance in the Treasury,	$31,273 58
Donations for Foreign Distribution,	14,341 03
Other Donations,	20,871 22
Total,	$66,485 83
Paid for paper, printing, and binding,	24,465 75
Appropriations for foreign and pagan land,	20,000 00
Expenses for this country, including more than 23 years' services of agents, about one half of which at the West,	13,171 60
All other expenses, as by items in Treasurer's Report,	8,848 48
	$66,485 83

The receipts exceed those of any former year by $4,000. The whole amount received had been expended, and bills sanctioned remained unpaid, at the end of the year, to the amount of $1,330 43.

Branches and Auxiliaries.—New Auxiliaries recognized, 114; making a total of 1,108.

The American Tract Society at Boston has remitted $10,123, during the year, of which 5,000 were for foreign and pagan lands.

Kindred Institutions.—The Religious Tract Society in London distributed the last year, 12,590,000 publications; making a total, in 34 years, of 170,000,000, in 70 different languages. The issuing of evangelical volumes is so important a branch of this society's operations, that a member of the committee, meeting an American gentleman in London, assured him, he should consider *his life well spent*, if he could be the means of bringing the American Tract Society to the vigorous extension of this department of its labors.

SUNDAY SCHOOL UNION.

About three o'clock on Tuesday afternoon, 6th May, there was a very large assemblage of Sunday School scholars in the Park, each school assembling under an appropriate banner. It is estimated that there were as many as *ten thousand* scholars, of all ages, and from four to five thousand spectators. An interesting joint meeting of the City and Southern Unions, was held in the evening, at which a collection was taken up, amounting to $241 60.

THE

Christian Magazine.

Vol. III. July, 1834. No. 7.

RELIGIOUS COMMUNICATIONS.

For the Christian Magazine.

SPIRITUAL DESERTION.

It is one of the characters of God the Saviour, that he hideth himself from his people. They sometimes walk in darkness, and have no light from the Son of Righteousness to enliven the dreary and solitary way that they take. Job 23.3, supplies an example of a good man in distress, who ardently desired the light of God's countenance. He had derived neither conviction nor consolation from the discourses of his pious but mistaken friends. He acknowledged that his complaints were bitter, but affirmed that his affliction was heavier than his complaints were loud. He knew that God was the only rest of the soul. He still trusted in him, though he had left him in darkness, and therefore did he exclaim, "Oh that I knew where I might find him! that I might come even to his seat!"

We consider the nature of spiritual affliction; its causes; those desires felt by God's children in such cases; the remedy provided.

I. *The nature of spiritual affliction.* 1. The loss of the sensible manifestation of God's love and presence is implied. In the experience of God's people, there are special seasons when Satan is repulsed, the power of in-dwelling sin weakened, unbelief repressed, darkness expelled, the face of covering removed, the ground and object of faith and hope clearly seen, and the light of God's favor shining upon the soul. Then do believers walk in the light of his countenance, and rejoice in his name all the day. The spirit of adoption shines upon his own work in the soul, and testifies that it is the effect of beholding the light of the knowledge of the glory of God in the face of Jesus. The immediate effect is, joy unspeakable and full of glory. My soul hath said unto the Lord, thou art my God. I know in whom I have believed. I know that my Redeemer liveth. Though the fig tree should not blossom, yet will I rejoice in the Lord. Such special favors are bestowed at such seasons and in such measure, as God is pleased to select and to bless for the good of his people and his own glory. Sometimes these delightful anticipations of heaven are transient, and succeeded by darkness and sorrow. In sovereignty, or for chastisement, God hides his face, withdraws his light, and then the fruits of his spirit wither, and the things that remain are ready to die. The affections of the soul become cold and deranged; the freezing influence of spiritual decay invades the soul;

the man sleeps, though his heart waketh; the energies of his soul sink into a spiritual lethargy; the love of God has become languid and fluctuating; the gloom and desolation of winter pervades the whole man; clouds and thick darkness gather around his path, and he is led to exclaim, "O, that it were with me as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness." Job 29.2,3. I am cast out of thy sight; I am forgotten as one that hath been long dead. It should be remembered that from these expressions we cannot infer that God ceases to love his people with an everlasting love. The love of God is like himself, unchangeable; not regulated by the exercises of his creatures. He rests in his love, even when the manifestations of it are withdrawn from his people to accomplish some wise purpose.

2. This spiritual distress includes a sense of deserved wrath. This state of mind cannot well be described. It is impossible to express in words, all the emotions of the soul of man when sin is felt as the greatest enemy, and seen, in the clear light of an awakened conscience, as deserving everlasting destruction from the presence of the Lord. In such circumstances, the believer may for a time go mourning without the sun, (Job 30.28,) in the region and shadow of death, oppressed with the remembrance of the past, and apprehensions concerning the future. Past sins are remembered with a sense of ingratitude to God, as in the case of Peter and the Psalmist, who said, *I remembered God and was troubled.* In such circumstances, the soul is distracted with the review of past mercies as well as past sins. Then the wound, once healed by the application of the balm of Gilead, bleeds afresh. Deep convictions of sins, once pardoned, return, and again plunge the soul into darkness and dismay, in thinking of death and hell armed with divine wrath. The man *sinks in deep waters; waves and billows pass over him*, so that he cries in deep angaish of spirit: "Thy wrath lieth hard upon me." "When I suffer thy terrors I am distressed." "Will the Lord cast off forever? Hath the Lord forgotten to be gracious? Hath he in anger shut up his tender mercies?" "My flesh trembleth for fear of thee, and I am afraid of thy judgments. I am counted with them that go down to the pit. I am a brother to dragons and a companion of owls."

3. Inactivity in duty is included. The favor of God is our life, and his presence the glory of our strength. When we walk in darkness, distraction of spirit and deadness of affection toward God, will generally be the consequence. Communion with God consists in receiving the divine influences of the spirit of holiness, and in the exercise of faith and love, which ascend to God through him who stands before the golden altar. The joy of communion with God depends on the communications of his grace. Without this, all the means of grace will be felt as conduits not connected with the fountain. Prayer, praise, meditation, hearing and reading the word of life, will be found perplexing, and incapable of yielding joy and peace. When God manifests his gracious presence in the ordinances, we find that

it is *good for us to draw near to God.* When he leaves us to contend with our enemies, our confidence is gone, our minds depressed, and all, in the inner man, is weakness and perplexity.

II. *Causes of spiritual darkness and distress.* 1. The will of God. He knows the various capacities and attainments of his children, and what degree of spiritual joy will promote their eternal interests. Lest they should be exalted above measure through his special grace, Satan is permitted to buffet them. God has, in the new covenant, secured that none of his people shall finally be separated from him, but of *need be* they are so guided by divine wisdom, as to be sometimes "in heaviness through manifold temptations." God has provided for the peace of his people, notwithstanding daily sins. He pardons them through the intercession and atonement of Christ. All afflictions of life are intended to promote their salvation.

2. Indwelling sin is another cause. In regeneration, the strength of sin is broken, but all its bitter roots are not eradicated from the soul in this life. Perfect holiness is peculiar to the inhabitants of heaven. We who dwell in these tabernacles of clay, *groan, being burdened.* The remaining principles of sin maintain a constant warfare with the inclinations and exercises of the new man. While sin remains, its properties, which cannot be separated from its nature, remain also. Insubordination to God, and opposition to holiness, characterize every sinful inclination. In every child of God some branch of that bitter tree that spreads over all the soul, appears to derive strength from the peculiar constitution, occupation or temptations. Every man who has scrutinized his heart and life in the light of scripture, is well aware that there is some sin which most easily besets him. Indwelling sin, by these polluted streams, manifests clearly that the heart is impure. This is the source of all our miseries. "We wait for light, but behold obscurity; for brightness, but we walk in darkness. We stumble at noon-day as in the night; we are in desolate places as dead men." Isa. 59.9,10. The reason is assigned in the first and second verses of the same chapter. "Behold the Lord's hand is not shortened that it cannot save, nor his ear heavy that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear."

3. Affliction and temptation. Both these are causes of great discouragement, though ultimately, by the blessing of God, rendered useful. The situation of *Job* will illustrate this truth. Chap. 23.8–10. Sometimes in time of temptation, a man is betrayed into those sins which deaden the moral sensibility, as David in the matter of Uriah the Hittite. 1 Cor. 6.9,10. "Be not deceived." Isa. 22.12—14. "This iniquity shall not be purged from you till ye die, saith the Lord of Hosts."

4. Another cause is, sins committed after peculiar enjoyments. Solomon departed from God who appeared to him twice. To this may be added, sins after affliction. Of Ephraim it is said, "I smote him and he went on frowardly. God will speak peace to his people, but let them not return again to folly." The redemption from sin

calls for praise all the days of our life, and the love of Christ constrains us to live to him who loved us.

III. *The desires felt by God's people in times of desertion.* 1. A good man in darkness and perplexity desires the special intimations of God's love. O that I knew where I might find *Him!* In vain does he seek rest in this miserable world, where all is polluted. God merciful and gracious, is the only source of quietness and assurance. He who has tasted that the Lord is gracious, will desire earnestly in times of perplexity that his soul may be brought out of prison; that the darkness may be expelled, and the shadows flee away, and that he may see the heavenly light, and feel the quickening power of God the Saviour, and the only Saviour in the time of trouble. Set me as a seal upon thine heart, for love is strong as death. The heaven-born soul can not be satisfied with uncertainty about the love of God. His heart is fixed on God, and he eagerly seeks manifestations of love in return. God's people know the voice of God, when he speaks peace to the soul in the promise, Isa. 54.7,8. "For a small moment have I forsaken thee, but with great mercies will I gather thee." This promise gives encouragement to wait upon God who hideth himself, and to look to him. The love of God shed abroad in the heart is a blessing of vast importance, and the children of promise earnestly breathe after this.

2. They desire the influences of the Spirit. This divine agent restrains the soul, purifies the affections and enlightens the understanding, and produces a heavenly frame of mind. Those who have experienced the renewing influence of the Holy Ghost, and that joy in God which he produces, will exclaim, "Awake, O north wind, and come thou south." "Let my beloved come into his garden." "Send forth thy light and thy truth; let them be guides unto me." "O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence."

3. They desire access to God; that they may contemplate his glory in the face of Jesus. Job could say: "I know that my Redeemer liveth." The Psalmist with ardor exclaims: Thou art fairer than the sons of men. One thing have I desired of the Lord. To behold the Sun of Righteousness shining in all the effulgence of divine glory, is the source of unspeakable joy; and to be left in darkness and perplexity, after beholding the glory of the Lord, a most trying affliction. We that are in this tabernacle do groan, being burdened.

4. They desire access to the throne of grace. "I would come," says Job, "even to his seat; I would fill my mouth with arguments." The spirit of grace and supplication poured out upon the soul, produces liberty of spirit, and this is an indication of returning light and prosperity.

IV. *The remedy for these spiritual afflictions.* 1. Faith in God. "Who is among you that feareth the Lord, and obeyeth the voice of his servant, that walketh in darkness, and hath no light; let him trust in the name of the Lord, and stay upon his God." Isa. 50.10. Compliance with this direction will disarm temptation, and restore the confidence and composure of the soul. Spiritual desertion is

frequently occasioned by the weakness of our faith in God, and for this great evil the remedy is, to look up to the hills of salvation with sincere desires after him who is the author and finisher of faith. Faith may walk in the light of God's glory, while sense is surrounded with the horrors of darkness. "*My* God, *my* soul is cast down within me." "*My* God, *my* God, why hast thou forsaken me?" In desertion, Satan doubles the number and force of his temptations. He knows how to take advantage of infirmities, fears, and corruption, and to attack the faith of God's people in the existence and providence and goodness of God. He casts a cloud upon the love and glory of Christ, and attempts to destroy the soul. Faith, in such cases, is the shield.

2. Fervent prayer to God. A drowning man cries for help, not in the tone of indifference, but with fervor and importunity. So the christian, in darkness, sinking in mire where there is no standing, should, like Jacob, wrestle for a blessing. This was the exercise of David and Jonas in their distress. "Out of the depths have I cried unto thee, O Lord. I am cast out of thy sight, but I will look again toward thy holy temple." A man sinking in mire, must employ more exertion and exert more strength, than when he walks on a plain. The Saviour has left us an example of holy importunity; who, in the days of his flesh, offered up strong crying: being in an agony, he prayed more earnestly: "My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the day time, but thou hearest not." Ps. 22.1,2. "O that it were with me as in months past! O that I knew where I might find him. I would fill my mouth with arguments. Restore unto me the joys of thy salvation." To give consolation is the peculiar work of God. Nothing else can support in times of trouble. This implies saving light, whereby they discern the terrors of the Lord, the nature of sin, and the way of pardon and salvation. C.

REVIEWS AND CRITICISM.

REVIEW.

Travels and Researches in Caffraria, describing the character, customs, and moral condition of the tribes inhabiting that portion of Southern Africa. By STEPHEN KAY. New-York, Harper & Brothers, 1834. 12mo. pp. 428.

Africa has been described as a vast peninsula, five thousand miles in length, and near four thousand six hundred in breadth. It was from its shores that civilization was brought to Europe.

Three thousand years ago, historians wrote concerning it; and yet even to the present moment, we know comparatively nothing of its interior. Its inhabitants have been divided into Moors, Negroes, and

Caffres. The last differ from the Negroes, "by a less obtuse facial angle, a convex forehead, and a high nose; but approaching them in their thick lips, their curled and almost woolly hair, and a complexion varying from a yellow brown to a shining black."

The infamous, debasing, and brutalizing slave trade, had made us acquainted with the exterior of Africa; but it was reserved to the enterprising traveller, and to the christian missionary, to traverse its mountains and its rivers.

Mr. Kay, the author of the book now before us, is a Wesleyan missionary, who has spent six years in the country he describes. The work is designed to call the attention of the christian world to this deeply wronged and long neglected quarter of the globe: and it can scarcely fail, we think, of producing this effect.

The term Caffre is applied to many tribes living on the eastern coast, a little north of the cape of Good Hope. These Caffres are described as a fine race of men, tall, robust, and generally well proportioned. Their countenances bear a much greater resemblance to Europeans than the Negroes. The females, although not as handsome as the men, are generally pleasing, and sometimes beautiful. There is a sprightliness and vivacity about them, that distinguish them from those of most nations that are but little advanced in civilization.

Both sexes are clothed in the skins of beasts, prepared in such a way that the hair and fur is retained, and yet the skin is soft and pliable. The females carry their entire wardrobe with them by day, and sleep in it at night. The more wealthy of them have bracelets and ornaments of ivory, iron, copper and shells.

As in most other barbarous nations, the lot of the women is hard indeed; they are the slaves of passion, and perfect drudges. When young, they are handsome, and sometimes even beautiful; but when they enter the marriage state, the bondage of it is so severe, that they become at an early age disgustingly ugly.

The establishment of mission stations was at first opposed, but the opposition was withdrawn, and a great change has already taken place.

"On our return to the colony, (says Mr. Kay,) reflection led me, while passing along, to remark on the change that is manifest in all places where the gospel has been established. A mere traveller, or stranger, visiting these parts, might perhaps, from general appearances, be ready to conclude that little or nothing had been effected; that, because he found not villages in complete European style, no change had been wrought. But a contrast of the present with the past furnishes abundant evidence to the contrary. The condition of the female sex has even already been ameliorated, the state of society improved, and the doctrines of divine truth are gradually expelling from their darkened understandings, the delusive phantoms of sorcery and witchcraft."

The plough has been introduced and bids fair to put down the field abor of the women altogether. Schools have been every where established, and grammars, dictionaries and translations from the scriptures, are nearly ready for the press.

"Although circumcision among the Caffres is practised on all youths when thirteen or fourteen years of age, it is exclusively a civil rite, and not in any way connected with religion. An uncircumcised son would be incapable of inheriting his father's property. The origin of this rite is with them completely obliterated; nor can any thing exceed the astonishment which the Caffres have often manifested, when hearing of the first institution of it in the days of Abraham."

Oxen have always been plenty among this people, and sheep, goats, and horses have also now been introduced. A species of sugar cane is also found there. The mulberry has been introduced and succeeds. A variety of fruit trees are now flourishing in the missionary gardens. The London, the Glasgow, the Wesleyan, and the Moravian missionary societies have each stations in Southern Africa. All are succeeding. The mysterious Niger now no longer conceals its termination. The enterprising Lander, with other Europeans, is again exploring it. Civilization will soon be introduced among the vast numbers of people on its banks. The missionary of Christ will soon be there also. The christian colony at Liberia, if fanaticism* in our own good land does not destroy it, will soon send its light into the interior. The cape of Good Hope, the Niger, and Liberia, therefore, are the apertures through which darkened Africa is to be enlightened.

The Life and Diary of the Rev. Ralph Erskine, A. M. of Dunfermline, one of the founders of the Secession Church in Scotland. By Donald Fraser, Minister of the Gospel, Kennoway, Fifeshire. Edinburgh, 1834. pp. 560.

The present age has become very prolific in works of Biography, and however well written, the greater part of them are soon neglected, on account of their being barren of those incidents which form the proper materials for this species of composition. The events which have befallen the most of those whose memoirs have been published for some time past, contain nothing striking or diversified, to engage the research of the biographer, and though they may soothe the recollections of surviving friends, they do not gratify the curiosity of the public. This remark does not apply, however, to the biographical works of Dr. M'Crie, of Edinburgh, of the late Mr. Orme, of London, or of Mr. Fraser. In our first volume we reviewed the Memoirs of Ebenezer Erskine, and mentioned that Mr. Fraser was engaged in a similar work respecting his brother Ralph.

Ralph Erskine was born in 1685, and after finishing his studies at the University of Edinburgh, he was licensed to preach in 1709, and in 1711, was ordained and installed in Dunfermline. It would seem that in early life he became a subject of a saving change. It is well known that, like his brother Ebenezer, he became highly distinguished in the Secession Church. It appears from documents here published for the first time, that the cause of the Secession was

* We cannot call the recent attacks upon the Colonization Society by a milder name than fanatical.

highly approved of in his country by the fathers of what is now called the General Assembly of the Presbyterian church. At the meeting of the judicatory of the Secession, in August, 1738, a communication was received "from Mr. Gilbert Tennant, minister of New-Brunswick, in the Province of Pennsylvania, in the Synod of Pennsylvania, in America, dated June 20, 1738, in the name of his brethren of the same Presbytery, signifying *their hearty approbation* of our reasons for not joining the judicatories, &c. &c. This letter they directed to be engrossed in their minutes, and an answer to be returned.

There have been a succession of problems or puzzles in modern history, which have occasionally occupied some ingenious writers, and amused many idle readers. Such are a few of them: Who wrote the book which bears the name of Thomas a Kempis? Was Queen Mary an accomplice in the murder of Darnley? Who was the prisoner in the iron mask? Who wrote the letters of Junius? Now we cannot help concluding that the true character of the General Assembly of the Presbyterian church in this country will, to the future historian of the christian church, be as completely a problem or a puzzle, as that of the man with the iron mask, who was for thirty-four years immured in the Bastile. They tell the Secession church that they were engaged in the cause of God and righteousness, and yet the first ministers of the Secession who landed on our shores were told a very different thing. It has been a principle to this very day, among *the leading members of that church*, that the Secession cannot be vindicated. Last May they addressed a letter to the United Secession Synod in Scotland, "with much christian affection, saluting them as brethren beloved, &c. (and at the same time they addressed a similar epistle to the General Assembly of the Church in Scotland,) and while they mention our Synod, which is in ministerial and christian communion with the Secession church in Scotland, they take special care to conceal every ground of difference we had with them. Christian candor certainly made it requisite that when they did mention our church, they should have assigned some reasons why they retained that property which our brethren in Britain had given to us.*

The division which took place between Mr. Whitefield and the ministers of the Secession in 1741, is discussed at full length in this work of Mr. Fraser, in a most impartial manner, by a publication of the documents on both sides, which has never been done before. It has always appeared strange to us that the Secession church have never vindicated the conduct of the fathers of their church from the aspersions which have been heaped upon them by the biographers of Mr. Whitefield. They probably concluded that as the charges were not believed in Scotland, it would be improper to notice them; but they were believed elsewhere. The Rev. George Whitefield was a great man of God: sincerely pious, fervent in spirit, and endowed

*A very considerable part of the money which went to the purchase of the Library, was either contributed by members of the Secession church, or obtained by the influence of Seceding ministers, especially Dr. Waugh, of London.

with unrivalled powers of eloquence, he became the honored instrument of converting a great number of souls. In literature and science he was certainly inferior to the ministers of the Secession; his theological acquirements were very limited; his reading had been chiefly confined to Henry's Commentary, Boston's Fourfold State, &c.; of the history of the church he knew extremely little, and, as it has been observed by Dr. Gray, "of political talent, the talent to organize and rule society, Whitefield possessed not the smallest particle." It is his very superior pulpit eloquence, and the astonishing effects of his ministry which has biassed the judgment of men in his favor, and disqualified them for deciding equitably a disputed point in which he is concerned. Does a splendid action, or a few splendid actions, of a man's life so cover him with glory, that if he should afterwards violate the laws of God and man, no cognizance must be taken of his conduct? We lately beheld a maxim of this nature exhibited in a church court, but we are not disposed to admit it into our system of morals.

The merit of opening a correspondence was due to Mr. Whitefield and his friends in England. In 1739, he wrote to Mr. Ralph Erskine, expressing his strong affection for the ministers of the Secession, and making use of the following expressions: "My tenderest affections await all the Associate Presbytery. Though I die with you, yet, by God's help, I will not deny you in any wise." Several letters passed between them for a few years, and in 1741 Ebenezer and Ralph Erskine, in the name of the Associate Presbytery, (they had no Synod at that time,) invited him to Scotland, assuring him that it arose from *no party views*, but that he might have an opportunity of preaching to them, and to accept of their advice in his work. Accordingly, Mr. W. came to Scotland the same year, and preached in R. Erskine's church, in Dunfermline, very much to the satisfaction of his people. He requested a conference with the members of Presbytery; it was granted. Seven ministers and two ruling elders attended. There was no meeting of Presbytery, as such, but an account of the conversation has lately been discovered among the papers of Ebenezer Erskine, in his own hand writing. After prayer and some friendly conversation, Mr. Ebenezer Erskine said to Mr. Whitefield, "Sir, God has made you an instrument of gathering a great multitude of souls to the faith and profession of the gospel of Christ, throughout England and also in foreign parts, and now it is fit that you should be considering how that body is to be organized and preserved, which cannot be done without following the example of Paul and Barnabas, who, when they had gathered churches by the preaching of the gospel, visited them again, and ordained over them elders in every city; which you cannot do alone, without some two or three met together in a judicative capacity, in the name of the Lord." Unto all which Mr. Whitefield replied, that "he reckoned it his present duty to go on in preaching the gospel, without proceeding to any such works." It was urged that it might please the Lord to call upon him; and in that case, there being none other, the flocks might be scattered and fall into the hands of grievous wolves, with-

out any to care for them. He said that he, "being in communion with the Church of England, had none to join him in that work, and that he had no freedom to separate from the Church of England until they did cast him out or excommunicate him."

Mr. Fraser observes that "the difference betwixt Mr. Whitefield and the seceding ministers did not at all turn on the subject of coercive measures in religion. Though he once suspected them of favoring the truth by carnal weapons, he had seen good reason to lay aside that suspicion." We believe that this is perfectly correct, but the difficulty is to reconcile this with the letters Whitefield afterwards wrote, if they were really written by him. It is also worthy of remark, that in his account of the meeting at Dunfermline to which we referred, he takes no notice of the weighty considerations urged by Ebenezer Erskine, which we have laid before our readers, to show the necessity of regularly organized churches: but he ascribes an expression to Ralph, which has been often cited to the discredit of the Secession church. Mr. Whitefield says, that they urged him to preach only for them "till I had further light." I asked, "why only for them?" Mr. Ralph Erskine said, "they were the Lord's people." I then asked, "whether there were no other Lord's people but themselves," &c. Ralph Erskine never uttered these words. It is a singular circumstance that these illiberal sentiments are to be found in the same letter immediately after a high commendation is given of Mr. Erskine's liberality of mind! See letters said to be written by Mr. Whitefield to Mr. Thomas N——, of New-York, dated Edinburgh, Aug. 8, 1741. But we shall hear Mr. Fraser upon this subject. "That Mr. Erskine was in reality a man of a far more liberal and catholic spirit, than these "caricatured" expressions would lead one to imagine, is evident from the tenor of his life and writings. We might refer to some passages in his letters to Mr. Whitefield himself, and to several of his printed sermons. But let it suffice to quote a few passages from an unpublished address to his congregation, immediately preceding the administration of the Lord's supper, Aug. 10, 1740. Having shown the propriety of their adhering to the cause maintained by the ministers of the Secession, in contradiction to the course pursued by those who had deposed them, he anticipates and answers a question on this point, as follows:

"But does our joining with you, import an obligation never to hear or join again with any in the present establishment, be they otherwise ever such good men and well disposed, or never to hear or join with any but such as are associate with you? I answer, this would indeed be a very untender, unmerciful, and unreasonable term of communion, and would be justly condemned by all the christian world. This would be to exclude ourselves and others from all occasional and providential communion with all the churches of Christ upon earth, that are not just of our society. This would be, as I heard one lately say, to cast off all that have Christ's image, unless they have just our image too. *We are far from thinking that all are Christ's friends that join with us, and that all are his enemies who do not. No, indeed.*" p. 343.

Mr. E. it is believed, did say on the occasion referred to, "That the Seceders were, in a particular sense, witnesses for the truth from which the Church of Scotland had in part apostatized, and were engaged in a cause which was the cause of God." It has lately been discovered, from a life of the Rev. Dr. A. Webster, one of the ministers of the city of Edinburgh, published in the Scot's Magazine, that at the very moment of Mr. Whitefield's landing in Scotland, an opportunity was eagerly seized of attempting to infuse prejudices into his mind against the ministers of the Secession, and the cause in which they were engaged. Means were used to alarm the good man's mind about the solemn league and covenant, and the ghost of this monster so haunted him, that he had no peace while he was in Scotland. Whoever were to blame in this, it was not the ministers of the Secession.

The sphere of usefulness allotted to Mr. Erskine in Dunfermline, (though a double charge, having two ministers,) was extensive and important. At the commencement of the Secession it consisted of more than six thousand examinable persons. His labors were great, and it appears, crowned with considerable success. His delight in study was cordial and persevering; he repeatedly expressed his approbation of a work by Mr. Boston, which is now probably too much overlooked—his work on the Covenant of Grace. In one passage he mentions the consolation he derived in an hour of sadness, from an encouraging section in that performance, relative to the promises having been originally given to Christ as the head of his people. The entry in his Diary is as follows: "July 21, 1739.—That which tended to my reviving at this time was a word from Mr. Boston on the covenant, particularly about the promises made to Christ, and how faith may be strengthened by viewing the promises. Even when conscience-wasting sins appeared, so as to take away all ground of hope or expectation from the soul looking to itself, yet when the promise is pleaded as made to Christ who is worthy, for whose sake God should do this thing, it created hope and strengthened the soul. By this means, I say, I was led especially in heart to look again to God's holy temple." p. 49.

The following circumstance occurred when Mr. E. was preaching at Baird's Craigs, in the neighborhood of Edinburgh. An ungodly rabble surrounded the meeting and made several attempts to molest the worshippers. Some of them rushed among the people and set up a *merry andrew*, which was thrown down by a young man. A man named D. R. steward to a gentleman in the neighborhood, set fire to some whins, (a shrub not known in this country; the botanical name we believe is *genista spinosa*,) near the spot, concluding from the direction and force of the wind that the smoke would annoy the worshippers. The wind, however, veered to another quarter, and the assembly felt no inconvenience. Mr. E. publicly remarked on the occasion, that the person who had been guilty of that deed would perhaps live to repent of it. That same individual was afterwards three times driven from his own dwelling by means of fire. First, one house he occupied on his master's estate was burned down, and then another; on which his master dismissed him, saying, that

man would burn all the houses in his property. He removed, in consequence, to Presterpans, where a similar calamity befel him, the truth of which is attested by a woman ninety years old, who was lately (if she be not yet) alive in Edinburgh, and who affirms that, when a child, she made a very narrow escape from the flames of that house, being let down from a window in a blanket.

In the following account of Robert, a son of Ralph Erskine by his second marriage, we shall incorporate some things which have come to us from another quarter, in addition to what is related by our friend Mr. Fraser, which is correct so far as it goes. A gentleman who held a distinguished office in the state of New-York, was able, as we were informed, to have given us full information, and we have no doubt but it would have been given with pleasure, but this was communicated to us only a few days before his death. This youth, R. E., was visiting in London at the time of the breaking out of the American war: he belonged to the Secession church in that city, then under the pastoral care of the Rev. Archibald Hall, the immediate predecessor to the late Dr. Waugh. His attention, it would appear, was devoted to engineering, and he published an ingenious performance *upon the effects of bridges and abutments in rivers to cause shoals.* He became a Fellow of the Royal Society of London. At the breaking out of our revolutionary war, he resolved to espouse the American cause; and to render himself useful here, he went to Carron-works,* in Sterlingshire, Scotland, where he spent some time in learning the art of casting cannon: and he was the first man who instructed the Americans in this art, which proved so highly beneficial to the cause of liberty before the connexion with France. It is said, that after being some time in Carron his designs had been discovered by some of the spies of Government, and in less than ten days after he left Carron, an express came from London, ordering that every means should be adopted to prevent his leaving the kingdom. His services in this country were highly valued. On his death-bed, as appears from a journal kept by a relation, to which Mr. Fraser has had access, he was visited by some of the most distinguished officers of the American army, and physicians were despatched from the camp, to administer medical aid to him. He died without issue, before the return of peace, while he held the office of geographer and surveyor general to the army of the United States. His relict was after some time married to Col. Robert L. Hooper, of Trenton, New-Jersey. "To all appearance, he feared God from his youth, and continued to the end of life to cherish the faith and manifest the influence of divine truth."

The preamble to his latter will, contains a most evangelical and striking confession of his faith, but it is too long to be extracted. It begins in this manner: "I, Robert Erskine, son of the Rev. Ralph Erskine author of the Gospel Sonnets," &c.

We find it necessary, though not agreeable to our usual plan, to

* The greatest iron works in Europe at that time, and perhaps at present. It furnished considerable part of the cannon for the British Navy, and the whole of that which was used by the Russian government, and other powers in Europe. See Macpherson's Annals of Commerce. Edinburgh, 1805.

postpone the further consideration of this very interesting volume to a future number. We can assure our readers that the most valuable portion is yet to come—extracts from Mr. Erskine's private journal, valuable anecdotes, &c. &c.

CRITICAL AND PRACTICAL REMARKS ON PS. 23.4.

"*Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.*"

These words close one of the sweetest allegories in the Book of God. Under the influence of the spirit of inspiration, the man after God's own heart is led to illustrate the privileges, the comfort and the security of the saints under the faithful dispensations of their Redeemer's grace, by the condition of a sheep, which is caused by its shepherd to lie down in green pastures, is led beside the still waters, has its wanderings corrected, its fainting spirit revived, and is caused to go in right paths. And then continuing the figure, his holy soul swelling, as the thought expands, in the words of the text the Psalmist exclaims, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." But, in order fairly to ascertain the meaning of the passage, it will be necessary to consider the import of the original terms. The first word, [*gam*] in its radical meaning signifies, to be full, copious, abundant; whence the Greek words γεμω γειμζω, to be full. It is intended to show a climax in the sense—an extension of the previous general idea—to present it in a stronger point of view; and is aptly rendered by our English word, *yea*. As if he had said, not only will the kind care of my shepherd appear in the ordinary course of my life, but even when passing through the most dismal places, he will be ever present with me, to protect, to comfort, and to deliver. The word [*ki*] translated *though*, is derived from *kahah*, to confirm, to limit. It is used in this place as an adverb of time, pointing to particular seasons, and may be rendered *when*. This meaning is preferred before "though," because; First, nothing contingent or doubtful is asserted—in this world ye *shall have* tribulation. Secondly, it accords better with the connexion of the passage. In the previous part of the psalm, it was asserted that the care of the shepherd would be manifested in times of prosperity; in this, of adversity. Thirdly, because it very often signifies *when*. Ex. 3.21. "And I will give this people favor in the sight of the Egyptians, and it shall come to pass that *when* ye go out ye shall not go empty." It may be observed in general, that all the verbs in this allegory are in the future tense, except the first, and should be rendered so throughout: "Jehovah being my shepherd, I shall not want; he shall make me to lie down in green pastures; he shall lead me beside the still waters. He shall restore my soul, and make me to walk in the paths of righteousness for his name's sake. Moreover, when I shall walk through the valley of the shadow of death, I will fear no

evil, for thou shalt be with me; thy rod and thy staff shall comfort me." But the principal difficulty is in the word *tsalmaveth*—the shadow of death. It is generally understood to refer to death itself. But although this may be included under the general idea conveyed, it is not the exclusive meaning, nor is it at all the first and immediate meaning, according to the place it holds in the figure. For first: It is a compound of *tsal*, a shadow, or image, or resemblance, and *muth*, death: and therefore, as the shadow of a thing cannot be the thing itself, it cannot signify death. Again: the whole passage is allegorical, and it would violate the proprieties of figurative writing, to describe a shepherd accompanying his sheep through death, that is, dying with it, in order that he might afford it comfort. What then is the true meaning? It may be ascertained from the derivation of the word, and its use in various parts of scripture. It signifies any thing that resembles death, as the shadow resembles the substance. The point of resemblance is darkness. When an animal dies, we perceive that it becomes insensible to the light, and therefore we connect the idea of darkness with death. In some languages, *caret luce*—he is deprived of light, is synonymous with, he is dead: and Homer speaks of Θανατοιο μελαν νεφος—the black cloud of death. The idea, then, is darkness, like the state of the dead. It is frequently used in scripture with other words expressive of darkness. Job 3.5. "Let darkness and the shadow of death stain it." Job 28.3. "He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death." It is opposed to words which denote light. Amos 5.8. "That turneth the shadow of death into the morning." Isa. 9.2. "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." The *shibet* and *mishaneth*, rendered rod and staff, denote the shepherd's crook upon which he sometimes leans as upon a staff, and which he uses to keep in order and draw back his wandering sheep into the right way. Lev. 27.32. "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the *rod*, the tenth shall be holy unto the Lord." Now, according to a very common Hebrew idiom, a noun is used to express the quality of a thing. The shadow of death, therefore, signifies, dark and dreadful as death, emphatically the king of terrors; and the valley of the shadow of death, a dark and dreadful valley. The text then may be thus literally paraphrased; moreover even when I shall go through the valley that is dark and gloomy, and dreadful as death, I will fear no evil; thy rod and staff exercised for my good, shall still assure me of thy constant care and give me comfort.

If we would be sure that the conclusion, at which we have arrived through a chain of reasoning, is correct, we must examine it distinctly in every link; so in figurative writing, we must attend to several different and successive means of communicating our ideas: first, to the words by which we get at the picture presented to our view, and then to that representation itself, in order to ascertain the analogous ideas it was intended to convey. The former has been attended to in the

literal meaning of this passage; the latter remains to be considered in the instruction it contains.

Who then is the shepherd? Who is the sheep? And what is meant by his passing through the frightful valley, without fear, in confidence of the guardian care of his shepherd? The answer to the first question may be found in the first verse of the Psalm. "The LORD, or Jehovah, is my shepherd." As both these names are applied to the Lord Jesus Christ, and what is predicated of the shepherd in this Psalm, corresponds with his work as Mediator, and is claimed by him as such; it is plain that he is the person meant. He is called Jehovah of Hosts; Jehovah our Righteousness; and he says of himself, "I am the good Shepherd; my sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." This text, besides proving that Jesus is the shepherd, for he is the speaker and does the works attributed to the shepherd in the Psalm—he leads his sheep, for they follow him—also answers the second question,

Who are the sheep? They are his people, his disciples, those who hear and follow him, or, which is the same thing, who believe and obey him. For he is, at the very time of delivering these words, contrasting the unbelieving and disobedient Jews with his faithful followers. To believe and obey, comprehends the duties and completes the character of the follower of Jesus. "Incline your ear and come unto me, hear and your souls shall live; and I will make an everlasting covenant with you, even the sure mercies of David." "Then are ye my disciples, if ye do whatsoever I command you." The Psalmist, then, in his own case, expresses that of every believer; what that case is, forms the answer to the third question.

What is meant by going through the valley of the shadow of death, without fear, in confidence of the guardian care of his shepherd? Without going out of the way for any far-fetched analogies, the care and tenderness of a shepherd for his flock very naturally lead our minds to the same qualities in our Redeemer; whilst the innocence and helplessness of those animals, and their proneness to wander, afford a striking resemblance to the character of his people. And then the entrance of this fearful and defenceless animal into a dark valley, affords a very appropriate emblem of a child of God entering into a state of trial and affliction. The key to the meaning of the whole sentence may be found in that of the term rendered the shadow of death. It has been shown to signify a state of great darkness, which is so common an expression for temptations and troubles, as almost to cease to be figurative. "Who is there among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light; let him trust in the Lord and stay himself upon his God." And it was to give the greatest expression of misery to the day on which he was born, that Job said, "Let that day perish on which I was born; let darkness and the shadow of death stain it." His rod and staff, signify all the means of grace used by the great Shepherd of the sheep, for the edification and comfort of his people.

This is so necessarily contained in the analogy between the care exercised by a shepherd over his sheep, and by the Redeemer over his people, both being through the intervention of appropriate means, that it needs no further confirmation. The text then, stript of its allegorical dress, means, That the child of God has confidence in him, that even in the greatest temptations and afflictions, He will preserve him from harm, and by his constant presence, through the means of grace, administer to his wants, and do him good.

From the passage thus explained, may be drawn the doctrines of, 1st. *The faithfulness of our Redeemer;* 2d. *The perseverance of the saints;* and 3d. *The use of means in the economy of grace.*

The Psalmist, under the influence of the Spirit of truth, says, with the utmost confidence, Not only in the ordinary course of things shall I be instructed and strengthened and revived and comforted, but under circumstances apparently the most adverse, thou shalt be with me; thy rod and staff shall comfort me. All the promises are yea and amen in Christ Jesus; and he has given those suited to the various conditions of his people, beside those which are more general, and suit every case. Are they entering upon scenes of severe trial? He says unto them, "Fear not, for I am with thee; be not dismayed, for I am thy God; I will strengthen, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness. When thou passest through the fire, I will be with thee; and through the waters, they shall not overflow thee: when thou passest through the floods, thou shalt not be drowned; neither shall the flames kindle upon thee, saith the Lord thy Redeemer, the Holy One of Israel, thy Saviour." Are they suffering under spiritual desertion? Do they go mourning all the day, because of the oppression of the enemy? He says, "In a little wrath I hid my face from thee for a little moment, but with everlasting kindness will I have mercy upon you, saith the Lord thy Redeemer." Have they been guilty of backsliding from him? He says, "I will heal all your backslidings." Are they tempted? "God is faithful, who will not suffer you to be tempted above that ye are able, but will, with the temptation, make a way of escape, that ye may be able to bear it." And as a divine panoply to secure against all danger from within and from without, he gives these universal promises: "All things shall work together for good to them that love God, to them that are called according to his purpose." "I will put my fear in their hearts, and they shall not depart from me." "My grace is sufficient for thee, for my strength is made perfect in weakness." As a necessary consequence from this,

The 2d doctrine raised from the text is, *the perseverance of the saints.*

For if God be for us, who can be against us? If our divine Shepherd shall, in every situation, be with us, shall not his rod and his staff comfort us? "Who shall lay any thing to the charge of God's elect? it is God that justifieth. Who is he that condemneth? it is Christ that died, yea, rather that is risen again; who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or

persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us: for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

The 3d doctrine, the link which connects the faithfulness of God with the perseverance of his redeemed, is the *use of means in the economy of grace.*

His rod and staff shall comfort me. To God, who has in his hands the hearts of all men, it would be infinitely easy to infuse into the soul of every one of his children the principles of the divine life, and feed them from his immediate presence every moment, without the intervention of any means whatever. And sometimes, to display his sovereignty, he acts without them, as in the case of Paul's conversion, and instruction for the ministry. But in the ordinary dispensations of his covenant, he is pleased to employ the reading and preaching of the word, the administration of the sacraments, prayer and praise, with the discipline of his church, and the discipline of his providence. He has given his written word and the living teacher to his church. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work. He hath given us apostles, and prophets, and evangelists, and pastors, and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying the body of Christ, till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. In these means of God's appointment, his people are required to wait upon him, believing that he will meet with and bless them. Wait on the Lord, and be of good courage, and he shall strengthen your heart: all ye that wait on the Lord, "Draw nigh unto me and I will draw nigh unto you." These are also God's ordinances for the salvation of sinners. "I will cause you to pass under the rod, and will bring you into the bonds of the covenant."

From this subject we may also derive some important practical lessons. 1st. *Of firm trust in the Lord our Redeemer.*

In the faithfulness of him who cannot lie, we have a sure foundation for the most unwavering confidence. In all circumstances, whether prosperous or afflictive, still let us trust in the Lord; commit our way unto him and he will direct our steps. Does he lead us in green pastures, and feed us beside the still waters? Let us remember that his ordinances are only useful as they promote communion between him and our souls. Does the candle of the Lord shine upon our heads, and is the light of his countenance lifted upon us? Let us not forget that we live; yet not we, but Christ liveth in us, and the life we live in the flesh, we live by the faith of the Son of God. But do the clouds blacken on our horizon, and the sun withdraw his shining, and all things portend a fearful storm? Let us not there-

fore let go our hold upon the divine faithfulness, but cling closer to the rock of our salvation. If we walk in darkness and have no light; if temptations assail us, and we are pressed on every side; if Satan storms and lusts rebel; and the world either spreads its charms to allure to sin, or presents its terrors to affright from duty: still let us trust in the Lord. Greater is he that is for us than all they that are against us. The Lord Jesus knows the utmost of every trial and affliction that can befal his people; and he says, My grace is sufficient for you, for my strength is made perfect in weakness. Instead, therefore, of sinking under conscious weakness at the prospect of difficulties in our course, let us rather glory in infirmities, that the power of Christ may rest upon us. Never is the soul nearer to its God than when, in the view of arduous and self-denying duties, of tremendous oppositions and appalling troubles, it renounces all confidence in the flesh, and leans upon the arm of the Almighty Saviour, breathing the holy resolution, I will go in the strength of the Lord God. And when the believer thus essays the discharge of his duty, the mountains sink, the valleys are exalted, the rough places are made smooth, and the crooked places straight, and with delightful surprise he finds himself borne along triumphantly, to accomplish what seemed before impossible, and to his unaided powers, was really so. "Fear not, worm Jacob, thou shalt thresh these mountains, and beat them small, and make them as chaff before the wind."

2d. *Of watchfulness and circumspection.*

Let us learn from this subject, to be always looking out for seasons of trial, and making provision for them, even in the times of our greatest enjoyment, knowing that we stand by faith; let us not be high-minded, but fear; and rejoice with trembling. This whole psalm is the effusion of a heart overflowing with gratitude to the giver of all good, and yet, whilst it breathes the most unwavering confidence, it makes distinct calculations for darkness and conflict. If at any time the Lord enlarges our hearts in communion with him, and lifts upon us the light of his countenance, we are disposed to say, "My mountain stands strong and shall never be moved;" forgetting that ere long he may hide his face from us, and we shall be troubled. Let us stand at all times on our guard; watch and pray that we enter not into temptation, and fly, as from the pestilence, from the first solicitation to relax our efforts in the divine life, or indulge in sin. The only road to the kingdom of heaven is through much tribulation. We must enter the straight gate, and walk the narrow way. We must deny ourselves, take up our cross, and follow Jesus. When the soldier enters the army, he calculates on fatigues and hardships and battles, and therefore, when they come, he is not discouraged nor disheartened. When the champion enters the lists for a prize, he knows he must contend. Let us so fight, not as beating the air; so run, that we may obtain.

Lastly. *Of consolation, from the confidence of divine support under trial, and the hope of future glory.*

Believer, are you about to enter the valley of the shadow of death?

possess your soul in patience; the clouds you so much dread are big with mercies, and shall break in blessings on your head. Fatherly chastisements are proofs of divine love, and means of preparation for the enjoyment of heaven. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth:" But then the light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory. A few short dreams of affliction, spiritual and temporal, and we shall awake in everlasting felicity.

How reasonable, how satisfying the consolations of the gospel. How unlike the language of the world—It cannot be avoided; it is the common lot of mortals. Grieving under afflictions will do no good. Miserable comforters are ye all! What relief can such considerations afford to a wounded conscience and a body racked with pain? What support under the displeasure of the Almighty? But the gospel of our Lord Jesus Christ converts afflictions into blessings—healing medicines to our diseased souls; and gives the most satisfying assurances of deliverance. And although we must meet trials, and no affliction for the present seemeth joyous but grievous, yet they shall not be of long continuance, and the short night shall be succeeded by an eternal day of glory. A few brief dreams of affliction, spiritual and temporal, and we awake in everlasting felicity. Not only in life will the Lord protect and comfort us, but also in death. Although this is not the exclusive meaning of the text, yet as it brings into view all that is most dreadful to the natural man, in the anguish of affliction and the terrors of guilt—earth fading before him and the blackness of eternal night beginning to spread over his soul—it is fairly included in the general idea, and serves to place in the strongest light, the use, the value and the triumph of faith:—Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff shall comfort me. Then, when all that the men of this world delight in is separating from them for ever, and they, in fearful anticipations of the wrath of the Almighty, bear in agony the stroke of death, in that hour the Lord, in peculiar tenderness, cares for his people. Death, to others the king of terrors, is welcomed as their conductor to the presence of their heavenly Father. The shadows, clouds and darkness which, to every unbeliever, hang over the eternal world, are dispelled, and a divine light conveys some glimpses of heaven. Then under the influence of an overpowering faith, which gives a present existence to future glory, they can anticipate the triumph of the morning of the resurrection, and exclaim, "O death, where is thy sting! O grave, where is thy victory! the sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ." Oh, unbelievers, how different from these are your prospects. Trouble and anguish must endure, and no heavenly deliverer near to support your fainting spirits; not a drop of consolation to revive your anguished soul. Moreover, all your afflictions in this world, even unto death itself, in all their bitterness, are but the beginning of sorrows. Fly

then to the hope set before you in the gospel. Believe in the Lord Jesus Christ and thou shalt be saved. May we all be interested in that salvation which is with eternal glory. Amen.

EXTRACTS.

From the Philadelphia Presbyterian.

ACT AND TESTIMONY.

To the Ministers, Elders, and private members of the Presbyterian Church in the United States.

BRETHREN BELOVED IN THE LORD:—In the solemn crisis, to which our church has arrived, we are constrained to appeal to you in relation to the alarming errors which have hitherto been connived at, and now at length have been countenanced and sustained by the acts of the supreme judicatory of our church.

Constituting, as we all do, a portion of yourselves, and deeply concerned, as every portion of the system must be, in all that affects the body itself, we earnestly address ourselves to you, in the full belief, that the dissolution of our Church, or what is worse, its corruption in all that once distinguished its peculiar testimony, can, under God, be prevented only by you.

From the highest judicatory of our church, we have for several years in succession sought the redress of our grievances, and have not only sought it in vain, but with an aggravation of the evils of which we have complained. Whither then can we look for relief, but first to Him who is made Head over all things, to the church, which is his body, and then to you, as constituting a part of that body, and as instruments in his hand to deliver the church from the oppression which she sorely feels.

We love the Presbyterian Church, and look back with sacred joy to her instrumentality in promoting every good and every noble cause among men; to her unwavering love of human rights; to her glorious efforts for the advancement of human happiness; to her clear testimonies for the truth of God, and her great and blessed efforts to enlarge and establish the kingdom of Christ our Lord. We delight to dwell on the things which our God has wrought by our beloved church; and, by his grace enabling us, we are resolved that our children shall not have occasion to weep over an unfaithfulness which permitted us to stand idly by, and behold the ruin of this glorious structure.

"Brethren," says the Apostle, "I beseech you, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment." In the presence of that Redeemer by whom Paul adjures us, we avow our fixed adherence to those standards of doctrine and order, in their obvious

and intended sense, which we have heretofore subscribed under circumstances the most impressive. In the same spirit we do, therefore, solemnly acquit ourselves in the sight of God, of all responsibility arising from the existence of those divisions and disorders in our church, which spring from a disregard of assumed obligations, a departure from doctrines deliberately professed, and a subversion of forms publicly and repeatedly approved. By the same high authority, and under the same weighty sanctions, we do avow our fixed purpose to strive for the restoration of purity, peace, and scriptural order to our church; and to endeavor to exclude from her communion those who disturb her peace, corrupt her testimony, and subvert her established forms. And to the end that the doctrinal errors of which we complain may be fully known, and the practical evils under which the body suffers, be clearly set forth, and our purposes in regard to both be distinctly understood, we adopt this ACT and TESTIMONY.

As REGARDS DOCTRINE.—1. We do bear our solemn testimony against the right claimed by many, of interpreting the doctrines of our standards in a sense different from the general sense of the church for years past, whilst they still continue in our communion: on the contrary, we aver, that they who adopt our standards, are bound by candor and the simplest integrity, to hold them in their obvious, accepted sense.

2. We testify against the unchristian subterfuge to which some have recourse, when they avow a general adherence to our standards, *as a system*, while they deny doctrines essential to the system, or hold doctrines at complete variance with the system.

3. We testify against the reprehensible conduct of those in our communion, who hold and preach and publish Arminian and Pelagian heresies, professing at the same time to embrace our creed, and pretending that these errors do consist therewith.

4. We testify against the conduct of those, who, while they profess to approve and adopt our doctrine and order, do, nevertheless, speak and publish, in terms, or by necessary implication, that which is derogatory to both, and which tends to bring both into disrepute.

5. We testify against the following, as a part of the errors which are held and taught by many persons in our church.

ERRORS.—1. *Our relation to Adam.*—That we have no more to do with the first sin of Adam, than with the sins of any other parent.

2. *Native Depravity.*—That there is no such thing as original sin: that infants come into the world as perfectly free from corruption of nature as Adam was when he was created: that by original sin, nothing more is meant than the fact, that all the posterity of Adam, though born entirely free from moral defilement, will always begin to sin when they begin to exercise moral agency, and that this fact is somehow connected with the fall of Adam.

3. *Imputation.*—That the doctrine of imputed sin and imputed righteousness is a novelty, and is nonsense.

4. *Ability.*—That the impenitent sinner is by nature, and independently of the aid of the Holy Spirit, in full possession of all the powers necessary to a compliance with the commands of God: and that

if he labored under any kind of inability, natural or moral, which he could not remove himself, he would be excusable for not complying with God's will.

5. *Regeneration.*—That man's regeneration is his own act; that it consists merely in the change of our governing purpose, which change we must ourselves prodcue.

6. *Divine Influence.*—That God cannot exert such an influence on the minds of men as shall make it certain that they will choose and act in a particular manner, without destroying their moral agency; and that, in a moral system, God could not prevent the existence of sin, or the present amount of sin, however much he might desire it.

7. *Atonement.*—That Christ's sufferings were not truly and properly vicarious.

Which doctrines and statements are dangerous and heretical; contrary to the gospel of God, and inconsistent with our Confession of Faith. We are painfully alive, also, to the conviction, that unless a speedy remedy be applied to the abuses which have called forth this Act and Testimony, our Theological Seminaries will soon be converted into nurseries to foster the noxious errors which are already so widely prevalent,, and our church funds will be perverted from the design for which they were originally contributed.

As regards Discipline.—The necessary consequence of the propagation of these and similar errors amongst us, has been the agitation and division of our churches and ecclesiastical bodies; the separation of our ministers, elders and people into distinct parties; and the great increase of causes of mutual alienation.

Our people are no longer as one body of Christians; many of our church sessions are agitated by the tumultuous spirit of party; our presbyteries are convulsed by collisions growing out of the heresies detailed above, and our synods and our assembly are made theatres for the open display of humiliating scenes of human passion and weakness. Mutual confidence is weakened; respect for the supreme judicatory of our church is impaired; our hope that the dignified and impartial course of justice would flow steadily onward, has expired; and a large portion of the religious press is made subservient to error. The ordinary course of discipline, arrested by compromises, in which the truth is always loser, and perverted, by organized combinations, to personal, selfish, and party ends, ceases altogether, and leaves every one to do what seems good in his own eyes. The discipline of the church, rendered more needful than ever before, by the existence of numberless cases in which christian love to erring brethren, as well as a just regard to the interests of Zion, imperiously call for its prompt, firm, and temperate exercise, is absolutely prevented by the operation of the very causes which demand its employment. At the last meeting of the General Assembly, a respectful memorial, presented in behalf of eleven presbyteries, and many sessions and individual members of our church, was treated without one indication of kindness, or the manifestation of any disposition to concede a single request that was made. It was sternly frowned upon, and the memorialists were left to mourn under their grievances, with no hope

of alleviation from those who ought to have at least shown tenderness and sympathy, as the nursing fathers of the church, even when that which was asked, was refused to the petitioners. At the same time, they who have first corrupted our doctrines, and then deprived us of the ordinary means of correcting the evils they have produced, seek to give permanent security to their errors and themselves, by raising an outcry in the churches, against all who love the truth well enough to contend for it.

Against this unusual, unhappy, and ruinous condition, we do bear our clear and decided testimony, in the presence of the God of all living; we do declare our firm belief that it springs primarily from the fatal heresies countenanced in our body; and we do avow our deliberate purpose, with the help of God, to give our best endeavors to correct it.

As regards Church Order.—We believe that the form of government of the Presbyterian Church in the United States, is, in all essential features, in full accordance with the revealed will of God; and therefore, whatever impairs its purity, or changes its essential character, is repugnant to the will of our Master. In what light, then, shall we be considered, if, professing to revere this system, we calmly behold its destruction, or connive at the conduct of those engaged in tearing up its deep foundations?

Some of us have long dreaded the spirit of indifference to the peculiarities of our church order, which we supposed was gradually spreading amongst us. And the developments of later years have rendered it most certain that, as the perversion of our doctrinal formularies, and the engrafting of new principles and practices upon our church constitution, have gone hand in hand, so the original purity of the one can not be restored, without a strict and faithful adherence to the other. Not only, then, for its own sake, do we love the constitution of our church, as a model of all free institutions, and as a clear and noble exhibition of the soundest principles of civil and religious liberty; not only do we venerate its peculiarities because they exhibit the rules by which God intends the affairs of his church on earth to be conducted; but we cling to its venerable ramparts, because they afford a sure defence for those precious, though despised, doctrines of grace, the pure transmission of which has been entrusted as a sacred duty to the church.

It is, therefore, with the deepest sorrow, that we behold our church tribunals, in various instances, imbued with a different spirit, and fleeing, on every emergency, to expedients unknown to the christian simplicity and uprightness of our forms, and repugnant to all our previous habits. It is with pain and distrust that we see, sometimes, the helpless inefficiency of mere advisory bodies contended for and practised, when the occasion called for the free action of our laws; and sometimes the full and peremptory exercise of power, almost despotic, practised in cases where no authority existed to act at all. It is with increasing alarm that we behold a fixed design to organize new tribunals, upon principles repugnant to our system, and directly subversive of it, for the obvious purpose of establishing and propagating the heresies already recounted, of shielding from just process the in-

dividuals who hold them, and of arresting the wholesome discipline of the church. We do therefore testify against all these departures from the true principles of the constitution; against the formation of new presbyteries and synods, otherwise than upon the established rules of our church; or for other purposes than the edification and enlargement of the church of Christ; and we most particularly testify against the formati n of any tribunal in our church, upon what some call, principles o. elective affinity; against the exercise, by the General Assembly, of any power not clearly delegated to it; and the exercise even of its delegated powers, for purposes inconsistent with the design of its creation.

Recommendations to the Churches.—Dear Christian Brethren, you who love Jesus Christ in sincerity and in truth, and adhere to the plain doctrines of the cross, as taught in the standards prepared by the Westminster Assembly, and constantly held by the true Presbyterian Church; to all of you who love your ancient and pure constitution, and desire to restore our abused and corrupted church to her simplicity, purity, and truth: we, a portion of yourselves, ministers and elders of your churches, and servants of one common Lord, would propose, most respectfully and kindly, and yet most earnestly,

1. That we refuse to give countenance to ministers, elders, agents, editors, teachers, or to those who are in any other capacity engaged in religious instruction or effort, who hold the preceding or similar heresies.

2. That we make every lawful effort to subject all such persons, especially if they be ministers, to the just exercise of discipline by the proper tribunal.

3. That we use all proper means to restore the discipline of the church, in all its courts, to a sound, just, christian state.

4. That we use our endeavors to prevent the introduction of new principles into our system, and to restore our tribunals to their ancient purity.

5. That we consider the presbyterial existence or acts of any presbytery or synod formed upon the principles of elective affinity, as unconstitutional, and all ministers and churches voluntarily included in such bodies, as having virtually departed from the standards of our church.

6. We recommend that all ministers, elders, church sessions, presbyteries and synods, who approve of this Act and Testimony, give their public adherence thereto, in such manner as they shall prefer, and communicate their names, and when a church court, a copy of their adhering act.

7. That inasmuch as our only hope of improvement and reformation, in the affairs of our church, depends on the interposition of Him who is King in Zion, that we will unceasingly and importunately supplicate a throne of grace, for the return of that purity and peace, the absence of which we now sorrowfully deplore.

8. We do earnestly recommend, that on the second Thursday of May, 1835, a convention be held in the city of Pittsburgh, to be composed of two delegates, a minister and ruling elder, from each

presbytery, or from the minority of any presbytery, who may concur in the sentiments of this Act and Testimony, to deliberate and consult on the present state of our church, and to adopt such measures as may be best suited to restore her prostrated standards.

And now, brethren, our whole heart is laid open to you and to the world. If the majority of our church are against us, they will, we suppose, in the end, either see the infatuation of their course, and retrace their steps, or they will, at last, attempt to cut us off. If the former, we shall bless the God of Jacob; if the latter, we are ready, for the sake of Christ, and in support of the testimony now made, not only to be cut off, but if need be, to die also. If, on the other hand, the body be yet, in the main, sound, as we would fondly hope, we have here, frankly, openly, and candidly, laid before our erring brethren the course we are, by the grace of God, irrevocably determined to pursue. It is our steadfast aim to reform the church, or to testify against its errors and defections, until testimony will be no longer heard. And we commit the issue into the hands of Him who is over all, God blessed for ever. Amen.

Ministers.—James Magraw, Robert J. Breckinridge, James Latta, Ashbel Green, Samuel D. Blythe, S. H. Crane, J. W. Scott, Wm. Latta, Robert Steel, Alexander A. Campbell, John Gray, James Scott, Joshua L. Wilson, Alexander M'Farlane, Jacob Coon, Isaac N. Candee, Robert Love, James W. M'Kennan, David R. Preston, William Wylie, William M. Engles, Cornelius H. Mustard, James C. Watson, William L. Breckinridge, John H. Symmes, I. V. Brown, David M'Kinney, George Marshall, Ebenezer H. Snowden, Oscar Harris, William J. Gibson, William Sickels, Benjamin F. Spilman, George D. M'Cuenn, George W. Janvier, Samuel G. Winchester, George Junkin.

Elders.—Samuel Boyd, Edward Vanhorn, Williamson Dunn, James Algeo, James Agnew, Henry M'Keen, Charles Davis, William Wallace, A. D. Hepburn, Joseph P. Engles, James M'Farren, A. Symington, A. Bayless, Wm. Agnew, George Morris, Hugh Campbell, Thomas M'Keen, James Wilson, Daniel B. Price, Carver Hotchkiss, Charles Woodward, W. A. G. Posey, James Carnahan, Moses Reed, James Steel, George Durfor, John Sharp.

From the Philadelphia Presbyterian.

REJECTED PROTEST.

Mr. Editor: On the 30th of May, Mr. Jennings, of the Presbytery of Ohio, rose in his place and offered a resolution in opposition to some prevailing errors, which, being seconded, and a few remarks offered, was, on motion of Dr. Tucker, of Troy, indefinitely postponed, for the purpose of taking up the following, which was adopted with great unanimity, viz.

"*Resolved*, That this Assembly cherish an unabated attachment to the system of doctrines contained in the standards of their faith, and would guard with vigilance against any departures from it; and

they enjoin the careful study of it upon all the members of the Presbyterian church, and their firm support by all scriptural and constitutional methods."

This was considered by many as an evasion of the question, and the recording of the ayes and nays, on the subject of the postponement, was called for; that the original motion, as made by Mr. Jennings, might thus be put on the records. But some objection being made, the call was withdrawn, with the understanding, expressed and not refused, that the minority would have leave to enter their protest.

On the 3d of June, thirty-nine members of the Assembly, over their proper signatures, offered the following

PROTEST.

"The undersigned would respectfully ask leave to record their solemn protest against the decision of the General Assembly, by which the following resolution was rejected, viz. '*Resolved*, That this Assembly, in accordance with a previous resolution, which allows this body to condemn error in the abstract; and in accordance with our form of government, which gives the General Assembly the privilege of warning and bearing testimony against error in doctrine; does hereby bear solemn testimony against the following errors, whether such errors be held in or out of the Presbyterian church, viz. '*That Adam was not the covenant head, or federal representative of his posterity; That we have nothing to do with the first sin of Adam; That it is not imputed to his posterity; That infants have no moral character; That all sin consists in voluntary acts or exercises; That man, in his fallen state, is possessed of entire ability to do whatever God requires him to do, independently of any new power or ability imparted to him by the gracious operations of the Holy Spirit; That regeneration is the act of the sinner; That Christ did not become the legal substitute and surety of sinners; That the atonement of Christ was not strictly vicarious; That the atonement is made as much for the non-elect, as for the elect.*'

"We protest against the refusal to consider and act definitely upon the above resolution.

"1. Because the errors alluded to are contrary to the scriptures and to our Confession of Faith, and are of a very pernicious tendency.

"2. Because the Assembly was informed that such errors, to a great extent, pervade our land, and are constantly circulating through our church, in books, pamphlets, and periodicals.

"3. Because, in the refusal to consider, and amend if necessary, and adopt the above resolution, this Assembly has, in our opinion, refused to discharge a solemn duty enjoined by the Confession of Faith, and loudly and imperiously called for by the circumstances of the church.

"David M'Kinney, James Magraw, Ashbel Green, Samuel Boyd, E. H. Snowden, Simeon H. Crane, Geo. Morris, A. Bayless, Robert Love, H. Campbell, Alexander M'Farlane, Wm. L. Breckinridge, Isaac V. Brown, Jas. Scott, I. N. Candee, D. R. Preston, Loyal Young, William Sickles, Wm. Wylie, Benjamin F. Spillman, James Blake, W. A. G. Posey, Cyrus Johnston, Benj. M'Dowell, Edward Vanhorn,

Wm. M'Comb, George Marshall, James M'Farren, S. M'Farren, Wm. Craig, James Remington, Jacob Green, C. Beers, Chas. Woodward, J. Clark, Jacob Coon, John P. Vandyke, John W. Scott, James W. M'Kennan."

The protest being read, a motion was made that the protest be received; which, after considerable discussion, was rejected by a vote of 56 to 42. A motion was then made to record the ayes and nays, which motion was rejected by the Moderator pro. tem., as not being in order. An appeal from the chair was taken, when the house sustained the chair.

Thus the General Assembly resisted every attempt to have the motion of Mr. Jennings recorded.

Against the recording of the protest, it was argued: That the constitution of the church provides for recording the protests of a minority against acts done by the Assembly, and not against its refusal to act; that the minutes should not be burdened; that the newspapers were accessible and would circulate the protest; that it was not judicious. By some it was asserted that they believed, and should vote, if called to vote, on the subjects referred to, with those who signed the protest, but they thought an expression on these subjects, at this time, was not called for. One individual of high standing in the church, opposed the protest, because some of the sentiments mentioned in the resolution of Mr. Jennings as errors, he believed to be truth, stated in the abstract, and he would maintain them, and was willing to answer to his Presbytery for maintaining them. He also declared, in reference to the sentiments of the resolution, "If this be heresy, I freely declare that I so worship the God of my fathers."

In favor of recording the protest, it was argued: That the rejected motion should have been put on the minutes; that, when the request for the ayes and nays was withdrawn, it was on the express condition that there should be a protest entered; that the hearing of the motion, and its postponement to take up a substitute, were acts of this Assembly, and as such should have been recorded; but whether recorded or not, were distinct and definite acts, subject constitutionally to protest; that the protest was brief and respectful; that those who signed it were conscientious in the discharge of this duty, and wished, if the right was doubted, that courtesy might be so extended to them; that they did not wish to use the journals of the day to circulate their protest, as it was not their design to spread their grievances before the world, and thus induce an extended controversy, but merely to send the acts and doings of the Assembly to the churches and presbyteries, through the more certain and less public medium of the minutes; that there were serious differences and dangerous varieties of sentiment in the church, and that a refusal to record this protest in the minutes would be considered, by both the friends and opponents of our Confession of Faith, as an expression of this Assembly in favor of those who speak lightly of our system of doctrines, and who do not preach in accordance with this "form of sound words;" that error always springs up in the church, and is fostered under the

protection of "free interpretation," "liberty of thought," "freedom of speech," "philosophical distinction," "the spirit of the age," "variety in the modes of expression," and other popular sentiments; and that, if we would oppose error, we are instructed by history, that we must follow it through all its windings, in all its various forms of expression, of interpretation, and of philosophical distinction, and must expose it in every variety it may assume.

There was manifest throughout the sessions of the Assembly, a peculiar sensitiveness when points of doctrine were approached, and the effort, on the part of the majority, to exclude every thing which would call forth an expression of doctrinal sentiment, was unremitting. But, notwithstanding the persevering and combined effort to exclude all expressions on doctrines, still so important and vital a subject could not be entirely suppressed. On this subject there were in the Assembly evidently three classes.

The first class is comprised of those who receive and maintain the doctrines of our church, as expressed in her standards, in the obvious sense of the language, and who are opposed to innovations in the manner of stating the fundamental truths of our religion. This class embraced about one-third of the Assembly.

The second class profess not to differ essentially from the former, but take the liberty to use language very different from that used in the Confession and Catechisms. They maintain the right of interpretation for themselves, and of expressing their sentiments in any language they may choose, however variant from the language of the Confession; and still wish to be considered in good standing; simply on their professed reception of the *system of doctrines.* One of these, at least, publicly declared that he embraced, in the abstract, some of the sentiments alluded to in the resolution on which the protest was founded. Others, less publicly, expressed similar sentiments. But, as before remarked, every thing which would bring them to a public and distinct expression of doctrinal sentiment, was sedulously avoided or quickly voted out of the house.

The third class embraces those who professed cordially to receive the doctrines as expressed in the Confession of Faith, in the obvious meaning of the language. They expressed an entire agreement in doctrine with the first class, and a dissent in doctrine from the second class. But still they were unwilling, by any resolution, protest, or other act, or matter of record, to send down to the churches any expression of opinion on existing differences in doctrine. This class professed heartily to believe with the first class, and yet they, with apparent cordiality, voted with the second class. The relative strength of those two classes could not be determined, as they almost uniformly voted together.

From this brief statement of facts, made necessary by the refusal of the Assembly to record the protest, it manifestly appears:

1. That there is error in the church, at least to some extent, error bold enough to brave the Assembly as well as the inferior judicatories.

2. That there is among the professedly, and it is believed truly

orthodox, a very great sympathy for those who depart, at least in language, from what has generally been held as scriptural truth in the Presbyterian church.

3. That while this sympathy with error exists, there is but little hope for the due exercise of discipline in Presbyteries; for, while the General Assembly refuses to warn the churches against error, it is not to be expected that it will sustain an inferior judicatory in its discipline of the man who publishes or preaches that error.

4. That it is high time that the friends of truth should awake, not to angry controversy, but to an enlightened and a united effort in maintaining, in their purity, the doctrines and order of our church. They must not shrink from duty. Zion's king would marshal the soldiers of the cross. He requires a united, an untiring effort, an humble and quenchless zeal, unwavering firmness, a meek and quiet spirit, mutual forbearance, with wisdom, faith and prayer, holding fast the form of sound words which we have received of our Lord and Master, and which we have vowed to maintain as embodied in our Confession and Catechisms. The weapons of our warfare are not carnal, but spiritual, and, through God, shall prove mighty to the pulling down of strong holds. Our confidence is not in man. In Jehovah of hosts is our help. Yours, in the bonds of the gospel.

DAVID M'KINNEY,
A Member of the Assembly.

PHILADELPHIA, June 4.

MISCELLANEOUS.

For the Christian Magazine.

THE COMMUNION OF SAINTS IN HEAVEN, OF PRACTICAL INFLUENCE ON EARTH.

When the Apostle John directed the meditations of his fellow-christians to the heavenly state, he said: "It doth not yet appear what we shall be: but we know that, when Christ shall appear, we shall be like him." While on such a subject, however particular the previous revelation may be, yet from the very nature of the case itself, and the incapacity of the mental powers, in our present state, to comprehend it, very little of the future blessedness can be understood in this world; yet it is highly satisfactory for us to know that we shall eventually be like Christ. Let not the superficial reasoner, however, say that this is adding nothing to our knowledge, either of the nature or degree of heavenly bliss, to have it intimated that we shall be like Jesus, as he himself is now hid from mortal eyes. He hath already appeared as the brightness of his Father's glory and the express image of his person; and, while the primitive christians could say, "We beheld his glory, the glory of the only begotten of the Father," it may, with no less truth, be said of his disciples still, "whom having not seen, (that is, with your bodily eyes,) ye love;

in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Now, however ignorant we are at present of the qualities of his glorified body, or of the nature of his peculiar felicity and honor, as they relate to both soul and body; yet we know that he is perfectly holy, perfectly glorious, and perfectly happy: and consequently, for christians to be eventually like him, is to be all that they can possibly wish to be.

It is worthy of remark, that this complete likeness to Jesus shall be realized, by seeing him as he is, and being for ever with the Lord. As when Moses ascended the mount to God, his face did shine with resplendent glory; and as christians, on the mount of communion with God, even in his ordinances on earth, are enabled to say, "We all, with open face, beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory;" so, when Christ, who is our life, shall appear, we also shall appear with him in glory. We shall be like him, for we shall see him as he is." But without any cause, and without any wish to detract from the influence of Christ's immediate, unveiled presence, to constitute the heaven of believers; it may be safely affirmed, that no inconsiderable part of their celestial bliss will consist in the communion of saints with one another. It is now our cheering hope, that, in the future state, we shall actually join the general assembly and church of the first-born, and the spirits of just men made perfect; that we shall sit down with Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of heaven. It is our solace, when called to perform the last duties to our dear christian relatives and friends, that we are not called to mourn as others who have no hope; but that.

> "A few short years of evil past,
> We reach the happy shore,
> Where death-divided friends at length
> Shall meet to part no more."

Much of our happiness, in this world, consists in the communion of kindred souls: and that friendship which has originated in mutual love to the Saviour, and which is cherished by a growing attachment to his doctrine, to his statutes and ordinances, is the most pure, the most lasting and beneficial. But even this holy affection is not always uninterrupted and intense. Our remaining depravity and the temptations of our enemy, not unfrequently, mar our communion, cloud our moral atmosphere, and grieve the spirit of all grace and consolation. At such times, or even in distressing anticipation of them, how refreshing is it to look forward to our Father's house above, where no turbulent passion shall ever arise; where no temptation, no lurking serpent shall enter; where no offence shall be either given or taken; but where perfect harmony, peace and love, shall continually reign!

Methinks nothing further could be wanting, to render heaven's bliss complete, as it consists in seeing Christ as he is and being like him, than the social principle in perfect and interminable exercise—expressing our gratitude for redeeming love, making known our happiness to our friends, and sharing in theirs.

Now, while we are allowed to anticipate future perfection in holiness and happiness, to assuage our grief under present imperfection and distress, we should also frequently, devoutly contemplate it, in order that we may feel its salutary influence, to lead us to be kindly affectioned one to another, while we sojourn in this world. "See that you fall not out by the way." Not only does our own present and eternal welfare demand this, but the highest authority;—the peace and prosperity of Zion; the salvation of souls; the honor of our Lord and Saviour, and the advancement of his cause in the world, require it. But, one argument alone should be sufficient, with the professors of religion, to induce them to love as brethren—to be courteous and kind: it is this; the want of love to the disciples of Jesus, will as completely exclude from the kingdom of heaven, as want of love to Christ himself. A rancorous or unforgiving temper of mind will exclude its possessor from the mercy of God. "And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. But, if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Mark 11.25,26. W. H.

For the Christian Magazine.

NEWBURGH SEMINARY.

The annual examination of the Theological Seminary of the Associate Reformed Synod of New-York, located at Newburgh, under the instruction of the Rev. Dr. M'Carrell, took place on the 6th and 7th days of May, in the presence of the Superintendents, and several of their clerical brethren. The occasion ought always to be one of interest and of high gratification to the friends of the Institution, and to those who pray and look for the extension and prosperity of Zion: and so it was; and we thank the Lord for any tokens of good he, in his great mercy, is affording that branch of the christian church with which the Seminary is connected. The students attending the Seminary—few, as yet, in number, but yearly increasing—are young men of high promise, as it respects their piety and natural talents, and also for their devotedness to the work of the ministry, and their attachment to the purity of evangelical doctrine and gospel worship, as recognized in the standards of the Associate Reformed Church. They were examined on different portions of the Hebrew Bible and Greek Testament. This constitutes a prominent part of the Theological course in the Seminary, in connexion with Biblical criticism, and doctrinal and practical subjects, as they occur in the course of reading. They were also examined on Systematic Theology, which is pursued in the order of the chapters of the Confession of Faith, and illustrated by correspondent parts of the Larger Catechism. The examination likewise embraced subjects connected with personal piety and practical religion, the cultivation of which cannot be appreciated too highly by those who have in view the office of the holy ministry. Public discourses, the subjects of which

had been previously assigned by the Superintendents, were delivered in the evenings, by the Students. Throughout the whole of the exercises, which occupied the greater part of two days, the examination was highly gratifying to the friends of the Institution, and encouraging as it respects the future prospects of the church with which it is connected. The operation of the Seminary, so far as it has been carried into effect, has been most salutary in its influence on the extension and spiritual interests of the churches in our connexion. There is no necessity now for our students of divinity to resort to Theological Seminaries of other religious denominations, to obtain the requisite instruction preparatory to a well educated ministry. They can obtain it at our own, with less expense, and with no less advantage; and we will add, with greater prospect of usefulness in that branch of the church which they contemplate as the sphere of their future and stated ministrations. Some of its students, having finished their course of study, have already gone forth to preach the precious truths of the gospel, and are occupying spheres of usefulness in the church: others will soon follow; and it is hoped many more of our youth, of ardent piety and proper qualifications, in our churches, will feel it to be their duty to devote themselves to the service of Christ in the gospel ministry, and will soon repair to the Seminary, that they may receive the benefit of its instructions, and be prepared, in due time, under the guidance of God's spirit, for public usefulness in the Lord's vineyard. We rejoice to hear that a number of our youth are now engaged in a course of preparatory study, with a view to the ministry, and that some of them will be in readiness to enter the Seminary at the commencement of its session, in the beginning of October ensuing. Let this school of the prophets, then, be cherished with the sympathy and prayers and benefactions of those who love the peace and prosperity of Zion. Let the resources of our own churches be called into healthful and more vigorous action, and means, under heaven's blessing, will not be wanting to render it more extensively useful, in sending forth laborers to gather the whitening harvest, and in extending the Redeemer's kingdom on the earth. *May* 18, 1834.

For the Christian Magazine.

The preface to the present volume of the Magazine commences with this sentence: "An intelligent and unprejudiced observer, contemplating the present state of the world, discovers much to awaken apprehensions," &c. The truth of this remark must be obvious to every individual who has paid any attention to passing events; and far less anxiety is evinced by the christian public, than the signs of the times are calculated to give birth to.

It will be recollected that at the last session of the legislature of our state, a course was pursued which virtually excluded chaplains from the house. During the present session, other *specks* in the *horizon* are discernable, which indicate a spirit of dire hostility to every thing that wears a religious aspect.

1st Speck. A proposition is now before the house, to repeal the law exempting church property from taxation.

2d Speck. Another proposition was brought forward and sustained with a pertinacity worthy of a better cause, abrogating the present judicious law, which renders incompetent as a witness any person that does not believe in a Supreme Being who will punish false swearing.

3d Speck. Another proposition is, to do away capital punishment; thus attempting to *nullify* the laws of *God* and man.

If these movements do not bear upon their face the impress of opposition to things sacred, I had almost said, the impress of hatred to heaven, it is difficult to account for them. If such be the case, however, and the enemies of the truth continue their subtle movements; is there not danger to be apprehended, and should not the friends of religion be on the alert? Should they not endeavor, not only to be "harmless as doves," but "wise as serpents," in these perilous times? Should they ever meet to select their rulers, without making *character* the subject of close scrutiny and examination? Should they, to subserve the interests of a political party, lose sight of things of paramount importance, and put it in the power of unprincipled or misguided men to overturn or trample on the most *sacred* of human *rights* and the *wisest* of human *laws?*

Surely, a more conscientious discharge of duty, in relation to our right of suffrage, is called for loudly; and it becomes us seriously to inquire, whether it is not sheer mockery, to "pray for the peace of Jerusalem," while we ourselves are giving motion to the elements of discord by which the church is surrounded.

Let me not be misunderstood: I would deprecate a course which should bring into the political arena, the feelings and views of sectarians, under any name. But the influence which the friends of truth and of sacred things possess, should be so far exerted, as to keep a check on the designs of "wicked and unreasonable men," and while we are discharging our duty as citizens of this great and prosperous nation, let us never for a moment lose sight of the truth, that we are under paramount obligations to Him whose kingdom is not of this world.

Feb. 13, 1834. ***

To the Editor of the Christian Magazine.

In the May number of the Christian Magazine, I observed a communication from the Students of our Western Seminary, with which I am much delighted. I learn from it, that the subject of missions, foreign and domestic, is beginning to engage their attention. They have formed themselves into a Missionary Society, the leading objects of which are, "1. *To obtain information* concerning the field for missionary labors generally; and particularly concerning the number and condition of the vacancies in the Associate Reformed Church. 2. *To excite and keep up* in themselves and others with whom they associate, *a spirit of zeal and activity*, in supplying the destitute with the bread and water of life. In the preamble to the constitution of their society, they state: That they are feelingly impressed

with a sense of the duty devolving upon them, to be awakened to the subject of missionary operations; and that they believe an interest in this important subject may be enlivened by an interchange of thought among themselves, by mutual conference, and united petitions to a throne of grace." The members of the society contribute monthly, twelve and a half cents each, for foreign missionary purposes. From twenty students, this amounts to $30 per annum. This communication contains a calculation of what might be, and I may add, of what ought to be, raised by the Western Synod for missionary purposes. From the returns made to the last Synod, (which, however, you must recollect are very incomplete,) it appears that there are two thousand and sixty-two families, and four thousand eight hundred and fifty-seven communicants, under the care of that Synod. Now, if each *family* would contribute but the half of what is given by the students, or six and a quarter cents per month, $1546,-50, would be raised for this purpose; or, if each *individual* would contribute the same, it would amount to $3642 75. From the latest statistical tables of the Synod of New-York, (and of which I may remark, that they are, as usual, very incomplete,) it appears that there are, under the care of that Synod, one thousand three hundred and ninety families, and two thousand four hundred and fifty-seven communing members: now, if each of our *families* would contribute at the same rate, *we* might have, at the disposal of Synod, for missionary purposes, $1042 50, annually, or if each *individual* would make the contribution, we should have $2085 for the same object. As I have not seen any return of families or members under the Synod of Carolina, they cannot be taken into the estimate. However, from the data that we have, incomplete as they are, it appears that the *Associate Reformed Church might very easily* raise $5727 per annum, or, on the lowest calculation, $2589 per annum, for the holy cause of missions. I throw out these hints in the hope that they may be the means of engaging the attention of our ministers and people to this important subject. *As a church*, we have been wofully neglectful of that last command of our Saviour: "Go into *all the world*, and preach the gospel to *every creature*." And, as was well remarked by Mr. Reynolds, in his first letter on Missions—letters which I do hope he will continue to write, and which I trust all our editors will publish, and all our people read—our practice hitherto has been to maintain, if possible, the ground we already possess, and then comfort ourselves with the thought that our duty is performed. While the subject is engaging the attention of *our students* at Pittsburgh, and, I am happy to learn, also, of those who are pursuing their preparatory studies at Miami University, may we not hope that our people will freely give of that which they have freely received, to enable them to carry the glad tidings of salvation to the perishing nations of the earth. J. F.

At a meeting of the Presbytery of Washington county, on the 11th of June, the Rev. William Howden, at his own request, was released from the pastoral charge of the congregation in Cambridge.

For the Christian Magazine.

MR. EDITOR:

I send to you, for insertion in your valuable Magazine, the following verses, written by a Scottish emigrant. He was born, educated, and lives, in the humbler walks of life; and, consequently, his verses are not adorned with classic elegance and taste: but, though he cannot boast of literary attainment and fine taste, yet he has something incomparably more valuable, by which he is eminently distinguished—fervent piety. He long held the office of elder, in a congregation in connexion with the United Secession church, Scotland; and now, in the providence of God, he is an ornament, for holiness of life and conversation, in a congregation in connexion with the Associate Reformed Church, North America.

I am, sir, yours, &c. ———.

THE EMIGRANT'S SOLILOQUY.

I go from the place of my birth,
And dear to my bosom it is;
But my Maker created the earth,
And every part of it is his.
Though seas the apartments divide
Of my Father's creation below,
While under his care I reside,
It matters not whither I go.
Wherever my bed-room is found,
When the even of life shall appear,
I will sleep as safe and as sound,
In American land as here.
And when, on that glorious morn,
I arise, it makes little odds,
Whether from the spot I was born,
Or from transatlantic abodes.
Though the dust of kindred I leave
Behind me, to moulder and rot,
I know that a meeting we'll have,
That day we stand in our lot.
Like Abram, my country I leave;
Heaven calls, I cannot abide;
Like him grant that I may behave,
And at last in his bosom reside. W. M.

To the Editor of the Christian Magazine.

Whether the Report of the Treasurer of our Missionary Society, presented at the last meeting of Synod, and published in the October number of the Magazine, has been read by many of our members, I know not. I, however, have read it, for one, with not a little interest. Dry and uninteresting as these reports are in general, I think it would be well for our church, if they would read this one, and ponder it deeply. The whole amount of monies paid into the treasury of our Missionary Society, for one entire year, is $570 20. This is certainly a very small sum for such an object as that of mis-

sions, from a synod like that of New-York. If each congregation had paid an *equal* part, they would have paid but about thirteen dollars each. I find, however, upon examination of this Report, that two hundred and ninety dollars of this sum have been contributed by a *single congregation*, and that one neither the richest nor the largest among us. All the others have managed to raise the balance of two hundred and eighty dollars. I merely state the fact. I mention no names, so that all may examine the account for themselves, and see whether they have done according to their ability and obligations. J.

SACRED HARMONY.

This is the title of the *Music Book* prepared and published by direction of our Synod. It is due to the committee of publication, to say that the delay of it, for so long a time, was not through any fault or neglect of theirs. Circulars were sent, last fall, to all the churches of our connexion, to ascertain how many copies they would require; and it was a matter of regret and some mortification, that several of these circulars were never answered. The committee, however, proceeded with their work, and have given to the churches and the public, a very neat little book of sacred music.

We earnestly commend this collection to the churches, for the following reasons: Our churches require *improvement* and *uniformity* in singing—this selection contains sweet, simple and plain tunes, and so they are adapted to the *sweet, simple and plain Psalms of David.* The book is of convenient form and size—it may be had in common or in patent notes, two editions having been printed—it costs only twenty-five cents. The words attached to the tunes do not contain any sacred names, to be profaned by light and irreverent use.

Churches of other denominations who love sweet and simple strains for the expression of their songs of praise, will do well to examine this collection.

It is hoped that ministers and elders, attending the next meeting of Synod, will go prepared to purchase and pay for a number sufficient to supply their congregations.

The following persons are Agents for the sale of these music books:

Newburgh, N. Y.—Dr. H. P. Benham, General Agent.
New-York—Bliss & Wadsworth, 111, Fulton-street.
Albany—Chauncey Webster, 207, Green-street.
Geneva—Bogerts & Wynkoop.
Philadelphia—Hogan & Thompson.
Pittsburgh—Stockton & Johnson.
Canonsburgh, Pa.—Andrew Munroe.
Chilicothe, O.—J. & H. McLandburgh.

THE

Christian Magazine.

Vol. III. August, 1834. No. 8.

RELIGIOUS COMMUNICATIONS.

For the Christian Magazine.

REMARKS ON JOB 30.23.

"*I know that thou wilt bring me to death, and to the house appointed for all living.*"

Adversity has a tendency to dissipate the illusion natural to the mind of man, and to produce serious reflection. The loss of riches, friends, and health, teaches, in the most impressive manner, that all under the sun is vanity and vexation of spirit. The records of inspiration supply many examples of the instability of wordly enjoyments, that we may be convinced that happiness has taken leave of our world, and can only be found in the dwelling-place of holiness. The history of Job is one of the most striking illustrations of the design of affliction, the temper of mind with which it should be endured, and the happy consequences resulting from it. In the mysterious providence of God, Job was reduced from a palace to a dung-hill; from a state of uncommon prosperity and honor, he was plunged into the deepest adversity; and by severe discipline in the school of affliction, lessons of heavenly wisdom were impressed upon his mind, by that God who dwells with the humble and contrite. Satan was permitted to marshal against him a band of relentless Chaldeans, and to employ the elements as the means of invading this servant of God with distressing calamities. By the ravages of a hurricane, his children were buried in the ruins of their elder brother's house. One affliction followed another in rapid succession, rushing with impetuous fury, like the crash of conflicting elements, leaving no interval to collect his disheartened spirits. Nothing remained but a dismal scene of horror to the mind of Job, and one calamity succeeded another, each exceeding in magnitude. Satan was permitted to afflict his person with a peculiar, excruciating, and loathsome disease. In this situation, the sufferer uttered the most pathetic complaints. "The arrows of the Almighty are within me, the poison whereof drinketh up my spirit. When I lie down, I say, when shall I arise, and the night be gone. I am full of tossings to and fro, unto the dawning of the day. My flesh is clothed with worms and clods of dust; my skin is broken and become loathsome." The companion of his life, instead of alleviating his affliction by tender assiduity and compassion, increased his misery by advice coinciding with the malicious purpose of Satan. "Curse God and die," said this foolish woman.

His three friends unjustly charged him with insincerity, and main-

tained that *great calamities were inflicted only upon atrocious sinners*, and from this they infer that his sufferings prove that he was insincere. Eliphaz, the first of these singular comforters, reproves his impatience, questions his integrity, and admonishes him to receive the just chastisement of God. Zophar upbraids him with arrogance, vanity and falsehood, and exhorts him to a holy life. The expostulations of Job only irritated his three friends, who reproached him with pride, impiety, passion and madness, as an impious pretender to virtue and piety.

The mistake of these men was, that, *though they were unable to answer Job, yet they ceased not to condemn him*: and the error of Job was, that *he justified himself in preference to God.*

In this chapter, there is a striking contrast between the prosperity and the present state of the sufferer: once he was honored by all: now he is despised by the lowest rank: formerly he enjoyed health: now he is visited with loathsome disease: once the candle of the Lord shined upon his head; now he is left in darkness, to wander without the sun—"I cry unto thee, and thou dost not hear me; I stand up, and thou regardest me not." He once was crowned with prosperity; now he expects nothing but death and the grave—"I know that thou wilt bring me to death, and to the house appointed for all living." It teaches us:

I. *The certainty of death.*

1. All have sinned and incurred the penalty denounced against every transgressor. One of the unchanging laws of God is, that every sinner shall sink under the arms of the king of terrors. The soul that sinneth, it shall die. From this award of justice, even the heirs of the kingdom are not exempted. None of them are entirely delivered from sin, till the frail tenements of clay are reduced to the dust of death. The bodies of all men contain the principles of mortality, and the materials of final dissolution. Dust thou art, and to dust thou shalt return, is a sentence of our supreme Judge, from which there is no appeal. Christ has indeed delivered his people from sin, which is the sting of death, but the stroke of death must bring down all men, even the heirs of immortality, to the silent grave. By one man sin entered into the world, and death by sin; and so death hath passed upon all men, for that all have sinned.

2. The appointment of God renders death certain. "It is appointed unto men once to die," and, therefore, all the feeble efforts of men to evade the ascendency of the king of terrors, must be utterly unavailing. He rejects the bribes of the rich, and disregards the entreaties of the poor, and spurns all terms of accommodation with the haughty and thoughtless defiance of the stout-hearted. This appointment of heaven bears down before it all the resistance of a deluded and thoughtless generation, and brings home its alarming sentence to the bosom of every individual of our world's population. We see that the wise men die; likewise the fool and the brutish person perish. Death pours contempt on all human glory, and shakes to the foundation every monument of human pride, and fastens the most cruel degradation on all objects which thoughtless men have

dressed in the garb of greatness and durability. All the riches which the world ever supplied, cannot purchase a moment's release from the stroke of death, or rescue a single person from the freezing grasp of this unrelenting conqueror. The man of the world may seize, with a tenacious grasp, the idol of his soul, and cling, with frantic eagerness, to those objects which have engrossed all his affections, and endeavor to remove out of view, death and its eternal issues. He may speak of the *debt of nature*, *of his exit*, and by this fashionable phraseology, seek to soften the harsh features of this enemy to his peace. But, by this means, he evinces his folly, and effects nothing. A change of name produces not the slightest alteration in the nature of the thing. An object, revolting to the feelings, is not rendered less so by throwing around it a flimsy veil, which, in a moment, may be snatched away, disclosing the object in all its unsightliness. No ingenuity of man can divest death of its power and its terrors, when commissioned from the throne of God, and armed with the condemnation of his law. To the poor, bewildered man, trembling, unprepared, on the brink of eternity, death brings along with it a fearful sting, the sentence of the law, the remembrance of accumulated guilt, and fearful anticipations of coming condemnation. Do you demand proof of this? Enter the dwelling of the sinner whose whole life has been spent in a state of alienation from God: look at him, stretched on the bed of death, emaciated by disease, worn out by the miseries of life, exhausting his constitutional energy in vain struggles with the king of terrors: his haggard countenance, cold sweat, trembling joints, and intermitting pulse, proclaim his approaching dissolution. Examine, if you have courage, the state of his soul, and you will find all in a state of frantic wildness, darkness and confusion. Terror is seated in his soul; the worm that dieth not, begins to extinguish hope of escape, and when he anticipates the tribunal of God, he is distracted with the terrors of the Lord. He sees the sword of justice suspended over his head, and the arm of Omnipotence stretched out to bring upon him the everlasting infliction of punishment, and he enters on eternity with a fearful looking for of judgment and fiery indignation. In the abodes of the rich and honorable, where we may imagine that misery can find no residence, you will find that scenes of hopeless death assume an aspect no less stern. Riches cannot heal the remembrance of sin, or change the eternal law of God, by which sin and punishment are joined together. Wine cannot chase away the painful remembrance of the past, nor the gloomy anticipations of the future. Nor can worldly splendor afford ease to the throbbing temples and aching heart. The arrows of despair, dipt in the wormwood of conscious guilt, rankle in his bosom, who is forsaken of the Lord. His bones are weak through the sins of his youth, and he is crushed beneath the moth. His silver and his gold shall not be able to deliver him in the day of the wrath of the Lord. As the whirlwind passeth, so is the wicked no more: he is driven from light into darkness, and chased out of the world. There is no man that hath power over the spirit to retain the spirit, neither hath he power in the day of death, and there is no

discharge in that war. Death, like a mighty inundation, has swept away all the past generations of men, and we, in succession, will, in a few years, go the way whence we shall not return. *Our fathers, where are they; and the prophets, do they live for ever?* "One dieth in full strength, being wholly at ease and quiet; his breasts are full of milk, and his bones are moistened with marrow: and another dieth in the bitterness of his soul: they shall lie down alike in the dust, and the worms shall cover them."

II. *It is useful to remember the certainty of death.*

1. A serious conviction of this truth will promote diligence in the performance of duty. In this the Saviour presented an example, when he said, "I must work the work of him that sent me, while it is day; the night cometh when no man can work." These words are adapted to awaken solicitude about the things which belong to our peace, and to banish indolence from us. A few short years are allowed us to perform an important work, on which our everlasting destination depends. The shadows of a long night will soon enclose us fast around, and hide from our view all things under the sun. To resign eternal interests to the contingency of a future reformation, is consummate madness. Satan has not a more fatal snare for the thoughtless and giddy sons of men. What evidence can the sinner have, that God will grant the grace of repentance at his last extremity? Will sin grow weaker, by being indulged, or the gospel more persuasive, by being despised? May we not expect that the man who clings to the world as long as he can enjoy it, and expends his soul in the pleasures of sin till he is unable any longer to enjoy them, will be found, on the approach of death, insensible to his true interest? In such cases, a mental and moral stagnation, a fatal lethargy, comes over the soul. When the soul is reduced to ruins, and distracted with strong pain; when the world presents its last demands upon the affections; when Satan brings his collected efforts to the conflict, recalling sins past, while he overwhelms the soul with bitter accusations; there is no opportunity for adjusting eternal interests. The work of dying is itself sufficient to engage all the attention, and to test the reality of faith and hope. *Now is the accepted time.* To-day we are prisoners of hope; to-morrow may bring with it eternal retribution. The time to come, is God's property; and as he dispenses all his gifts according to his good pleasure, we know not that it may consist with his determination to add another day to the time which we have wasted with thoughtless profusion. The present time is granted to us by divine forbearance, and it "fleeth also as a shadow, and continueth not." From this the obvious inference is, "whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Beyond death the destination is fixed forever. A purgatory, where the souls of men are cleansed for heaven, is one of the wildest fictions of superstition. That after a season of endurance under the infliction of the wrath of God, the prince of the devils will relinquish his hold, and introduce you into the presence of God, is the daring assumption of an infidel, who assumes the mask of

friendship for the souls of men, that he may breathe upon them the pestilence of death, and wrest their immortality from them. Without holiness no man shall see the Lord: and this celestial plant never vegetates on the sides of that pit whose smoke ascendeth up for ever and ever. Were it otherwise, why was the son of God delivered up to sufferings and death? His blood is the security of Heaven to those who are cleansed by it, and the seal of interminable wo to all who despise it. "There remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

2. To be convinced of the certainty of death, tends to check wordly and sinful desires. Death addresses to all men the language of serious admonition: "Wilt thou set thine eyes upon that which is not? for riches certainly make to themselves wings and fly away, as an eagle towards heaven." The rich and the poor are alike eager in the pursuit of this shadow: the one is fascinated with its fond embrace, and the other wearies himself in the vain pursuit. Worldly enjoyments and cares are all carried on the swift wings of time, and cannot accompany us into the house appointed for all living. There the wicked cease from troubling, and there the weary be at rest. Every thing should be viewed in relation to death and eternity. No man should glory in his riches or strength, which will leave him on the approach of death. The beauty of the fairest form shall consume in the grave, when God changeth his countenance and sendeth him away to the congregation of the dead. The remembrance of our constant exposure to the shafts of death, should induce us, as strangers and pilgrims, to abstain from fleshy lusts, which war against the soul. When we are solicited to join the company of those who float heedlessly down the stream of carnal pleasure, we should remember that we dwell in tabernacles of clay, whose foundation is in the dust. The cold grasp of death will extinguish the capacity for unlawful indulgence. Take heed to yourselves, lest your heart be overcharged with surfeiting and drunkenness, and that day come upon you unawares. This consideration would neutralize the unsubstantial joy of drunken revelry, and enable us, in the clear light of eternity, to see engraven on every haunt of dissipation, in letters of fire, "*This is the way to hell, leading down to the chambers of death.*" He that soweth to his flesh, shall of the flesh reap corruption. What shall we do when God visiteth us, aud when he visiteth, what shall we answer him? Instead of resigning our souls to the pleasures of sin, which lead to death, we should pray, in the words of the Psalmist: "Lord, make me to know mine end, and the measure of my days what it is, that I may know how frail I am." "So teach us to number our days, that we may apply our hearts unto wisdom." "I know that thou wilt bring me to death, and to the house appointed for all living."

III. *What kind of a house is this?*

1. *Low and dark.* How much soever the scale of worldly distinction may now be extended; though one man may stand on the summit of worldly elevation, and be removed from the lowest rank at such a distance, that he regards not as a brother the man who moves

in the vale of obscurity, below that sphere which bounds his sympathy; yet both shall, in the end, meet on terms of entire equality in the "house appointed for all living," and be levelled with the clods of the valley. There may be seen the most cruel mocking put upon all that earthly ambition so eagerly panted after. The mighty "are exalted for a little while, but are gone and brought low; they are taken out of the way as all others, and cut off as the tops of the ears of corn." Job 24.24. In the grave the shadows of night envelope all the inhabitants. No luminary is ever permitted to visit that eye that is closed in death, or to dissipate that impenetrable gloom which fills the dreary mansions of those who inhabit "the doors of the shadow of death." The rays of the sun cannot penetrate this dismal region, where the light is as darkness.

2. *This house is narrow and ill-furnished.* Men are proud of their earthly possessions, and splendid habitations, furnished by the proudest efforts of art, and adorned with all the ornaments which imagination can conceive, or wealth procure. Fields may be decorated with plants and flowers, and surrounded with trees which furnish a delightful shade from the meridian sun's effulgence; such preparations may delight the senses, exhilarate the spirits, and dispel, for a time, the gloom of melancholy, and supply a retreat for the songsters of the grove; but what will they avail those who possess not a more *enduring substance*, when they must enter into close conflict with the *king of terrors*, and be taken, by his fatal grasp, to a house of narrow dimensions, where the boards of a coffin will circumscribe the limits of their possession. Robes of state must at last be exchanged for a winding sheet; no furniture, no ornaments, no company, but the particles of clay, and the worm which is sister and brother to the subject of corruption.

3. *A peaceful house.* There the wicked cease from troubling, and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and the great are there, and the servant is freed from his master. There may be found the slave disengaged from the labors of a cheerless life, and by his side, reposing in silence, his imperious master. There, in dreary solitude, may be found the mighty tyrant who once terrified thousands by the ambitious range of his arm. Now his nerves are unstrung; his eye, which once flashed indignation on his enemies, is now closed for ever on earthly scenes; his heart, once panting after the glories of this world, is now pressed by the clods of the earth, and clings to the dust of the beggar from the dunghill. Here the noisy and conflicting passions no longer distract the bosoms of those who indulge them. Equally silent now are the rude and quarrelsome, with the meek and quiet men. That tongue, once the instrument of lewdness and blasphemy, is forever silent; and those lips are now closed, which were once employed in proclaiming peace to the disconsolate, and to sinners the sanctifying doctrines of the cross. Here the vacant laugh and the unmeaning song of the drunkard are never heard. The mingled noise of human passion, religious fanaticism, and political ambition, are all succeeded by the stillness of death. The prisoners

rest together, and hear not the voice of the oppressor. To the children of God, this house is a place of repose for consecrated dust; but to the wicked, it is a dreary prison, guarded by inflexible justice, with only one portal, leading down to the regions of unutterable wo, where the wicked shall utterly perish in their own corruption.

INFERENCES.

1. To despise death, is the madness of atheism. Some men vainly think that they display fortitude, in banishing from their minds all reflections on their past life, all regard to the future, all concern about death and eternity. By this contrivance, Satan keeps some men in the dark all their days, and at last they plunge into the yawning gulf, and sink to everlasting perdition. These men despise death because they have never reflected on its eternal issues. Listen to them in the hour of conflict, and they will be found to utter the language of despair and fearful anticipation, and to contradict all their stout-hearted blasphemy against God and a future state. How often have infidels been known, on their death-bed, to unfold the remorse which had stung them with madness.

It is utterly vain for any of the creatures of yesterday, to contend against an enemy, from whose power legions of angels cannot rescue any of the children of men. There is no wisdom in despising the unchanging laws of God, of which death is one. Our true wisdom is, to receive these laws, and to prepare for this important change in our existence. Fools make a mock at sin, and neglect the great salvation.

2. Worldly things are transient. The fashion of this world passes away. We are pilgrims on the earth, and should regard chiefly the things that belong to our peace. We dwell in tenements of clay, which are in constant danger of crumbling into dust. While employed in the various avocations of life, and eagerly grasping its pleasures, we are constantly exposed to the arrows of death. A thousand avenues are constantly open for the entrance of the king of terrors. Numerous dangers surround us, which we are unable to foresee orprevent. Already, perhaps, has the decree gone forth against some of us, and the angel of death received a commission to strike the fatal blow which no created power can resist. At most, in a few years, we must go whence we shall not return. Death has already obtained extensive dominion. The earth is covered with the bones of the dead, and in irregular profusion do they lie scattered on the channel of the sea. The plants resign their verdure in winter, and leave the fields a scene of desolation; but spring shall renew the face of nature, and the woods shall again flourish. But what spring shall reanimate the ashes of the tomb? Man lieth down, and riseth not; till the heavens be no more, he shall not arise nor be awaked out of his sleep. And is there no remedy for these bones? Yes: for, says he who has the keys of hell and of death, I will ransom thee from the power of the grave; I will redeem thee from death. Those who have long slumbered in the land of forgetfulness, shall hear the animating voice of the Archangel, and the trump of God. Then shall the severed head

of the Baptist be restored; then the ashes of the martyrs, wantonly scattered to the winds, shall be collected; and those human bones, which for ages have bleached on every shore, shall be replaced by His omnipotent wand, who at the first *spake and it was done.*

How indispensable is an interest in Christ, who has overcome death and the grave. At his girdle are suspended the keys of hell and of death; and exalted as he now is, to the right hand of the throne of the majesty on high, he addresses all his followers in language of the most fortifying consolation. "I will ransom thee from the power of the grave. I will redeem thee from death. O death, I will be thy plagues! O grave, I will be thy destruction! Repentance shall be hid from mine eyes!" Thy dead men shall live; together with my dead body shall they arise. Awake, and sing, ye that dwell in the dust, for thy dew is as the dew of herbs and the earth. I am he that liveth and was dead, and behold I am alive for evermore, and have the keys of hell and of death. Because I live ye shall live also. Amen.

REVIEWS AND CRITICISM.

REVIEW.

The Life and Diary of the Rev. Ralph Erskine, A. M. of Dunfermline, one of the founders of the Secession Church in Scotland. By Donald Fraser, Minister of the Gospel, Kennoway, Fifeshire. Edinburgh, 1834. pp. 560.

(Continued from page 229.)

We shall proceed to give some extracts from the very interesting Diary of Mr. Erskine, now printed for the first time, taken by his great-grand-son, from his short-hand manuscripts. That part of the work which Dr. Clark carried with him to America, and which he informed Mr. Fraser's father, by letter, dated Philadelphia, October 27, 1785, was then in his possession, has not yet been recovered. There was, however, no want of materials to form an interesting work. The Life of Ebenezer Erskine has sold well; but we can not help believing that this of Ralph's will be more popular.

"July 11, 1736.—I got leave to roll myself, and my work, and furniture for it, upon the Lord, and I may say, that as my heart trusted in him, so I was helped; helped in hearing my colleague; to hear with some application of the testament, confirmed by the death of the Testator; helped in prayer when he prayed for a blessing on the elements, while I sat at the Lord's table; helped to look towards Jesus, with a mourning, weeping eye; helped to look to him in the promise of the Spirit, and in the promise of his presence. My heart was humbled and poured out before God at the table, and I was assisted immediately afterwards in serving two tables. The matter I was directed in the first of them, was given in hearing my colleague, particularly on the neces-

sity of the death of the Testator; which led me to a view of a manifold gracious necessity, namely, of his death; of his ascending to glory; of the Spirit's coming, and of the soul's coming to Christ, according to the word—Them also will I bring: and then afterwards the necessity of the believers suffering here, and their entering into glory. These thoughts I found were useful to some.

"July, 1737.—At the sacrament at Kinclaven, on Thursday, I preached on Isa. 26.20. Sabbath I preached twice, and Monday closed on John 14.1. Many bonds were upon me; yet the Lord pitied, in hearing Mr. Wilson, on Saturday, while he preached on that word: "*I have finished the work thou gavest me to do.*" One special mark he gave of the believer, was, that he loved the plan of salvation; that God, in all his glorious attributes, is glorified thereby. This, I thought, I could seal in my heart. I heard Mr. Fisher in his excellent sermon, on the text, "*It is finished.*" His proofs that the work was finished, and inferences therefrom, were refreshing to me; and I got some lively faith and hope, whereby I was quickened to look to the Finisher, now exalted to finish by power, the work he had finished by price. Both in secret and in public, I got my heart poured out, and a mighty heart-burning desire and concern, that the Lord would appear at this occasion.

"Sabbath, Aug. 6, 1738.—Sacrament at Orwell, where a vast multitude were gathered, and upwards of five thousand did communicate. I preached Saturday and Sabbath on Rom. 4.18. Ministers were helped, and many were refreshed.

"Sabbath, July 14, 1739.—At Stirling, preached all the time on these words: "*Who loved me and gave himself for me.*" Served at least twelve tables; partly in the one church, and partly in the other. On the Monday, both in preaching and praying, I found more than ordinary assistance, and hearty concern for winning souls to Christ. The work was great, and few hands. There were two places of worship on the Saturday, four places on the Sabbath, and three places on the Monday. There were seven ministers and three probationers. The work was very decently gone about, and the Lord was present," &c.

He mentions in his Diary, October, 1734, his preaching the ordination sermon of Mr. John Hunter, from the text Luke 14.23: "*Compel them to come in.*" Mr. Hunter was the first minister ordained by the Secession, and settled at More-bal-the. He was very soon removed to another world. From all accounts, he was one of the most interesting preachers of that period. The late Dr. Robertson, Principal of the University of Edinburgh, related, many years since, to a clergyman who is probably still alive, the following circumstance: When he was about sixteen years of age, he made a visit to his uncle, minister of the parish of Gifford; where, learning that Mr. Hunter was to preach in the neighborhood, and that a vast crowd were assembled to hear him, curiosity prompted him to join the multitude. "The preacher" added Dr. R. "addressed his audience in a strain of natural and powerful eloquence, and a strong impression was produced. *I myself* was deeply affected, as well as those around me; and such was the effect, that I recollected more of that sermon, than of any I have ever heard."

"Saturday, May 13, 1738.—I got grace to flee to the fountain of blood shed at Jerusalem, and sought to know the value and virtue of that blood, and to wash therein and to have the promised spirit; and particularly

to seek the Lord would be with me on the next day, when to preach alone. Having a view of the subject, (2 Cor. 5.21.) I got grace to seek that the revelation of this righteousness might be the power of God to the salvation of poor souls in this place.

December 9.—This evening, when I went alone, I was helped in secret prayer, to a special degree of trust and confidence. I was made, with tears of joy, to say, Can God forget me? No: because he cannot forget himself and his Christ, his name, his glory, his mercy, and his truth. If he remember himself, he cannot but remember me; for all my hope, with all my encouragement, is drawn from himself. Glory to God."

The labors of Mr. Erskine were blessed to many: we select a few cases: Mr. Brown, of Haddington, near the end of his life, being engaged in conversation with a brother, Dunfermline was mentioned; upon which he said, that with pleasure he recollected the time when he went over the hills of Cleish, from Gairney Bridge, to hear that great man of God, Mr. Ralph Erskine, whose sermons, said he, I thought were brought home, by the Spirit of God, to my heart; at these times, I thought I met with the God of Israel, and saw him face to face.

Alexander Pearson, a godly man of the parish of Portmoak, spoke feelingly, on his death-bed, of the benefit he had derived from the services of Mr. Erskine. Referring to a sacramental occasion at Orwell, he said, "O, how cheerfully did I go to the table. I enjoyed a heaven upon earth that day. Mr. Ralph Erskine served a table on the fulness of the gospel and sacramental feasts. O, that was a good time to my soul."

The practical works of Mr. Erskine, now published in ten volumes, octavo, have been singularly useful in the christian church. The late Dr. John M. Mason, of New-York, did not hesitate to acknowledge his esteem of Mr. Erskine, and the benefit which, at an early period of his life, he had derived from the perusal of his works. The following circumstance is related in a sermon preached on occasion of the death of that able and eloquent man: When only ten years of age, he was the subject of deep religious impressions. He has often remarked, incidentally, that at that period he took Ralph Erskine's Faith's Plea upon God's word, to the garret of his residence, and read, and wept, and prayed.

The late Dr. Colquhoun, of Leith, a minister in connexion with the church, (of whom Dr. Mason said, if he had his choice of a christian brother to attend him in his dying moments, it would be John Colquhoun,) was a great admirer of the sermons of Ralph Erskine, and a few years before his death, he gave the following account of what passed regarding him, in a conversation he held in his own house, with an eminent London bookseller. "Who do you think," said the bookseller, "is the most popular religious writer at present?" "I can not tell," answered the doctor. "It is Ralph Erskine," was the reply: "we sell more of his writings than of any other divine, Scotch or English." He added, that "his discourses are much valued by the pious clergymen of the Church of England."

The works of Ebenezer and Ralph Erskine, have been translated

into the Dutch language, and have passed through several editions in Holland. They began to be printed there about 1744. On a market day in Rotterdam, the Dutch boors or farmers, are frequently heard around the book-stalls, eagerly inquiring for the works of Erskeyna.

About the year 1742, very unscriptural and unphilosophical opinions prevailed in Scotland, respecting the nature of faith, viz: that images of spiritual things must necessarily be represented more or less strongly to the fancy; and that imaginary ideas of Christ, as man, belonged to saving faith, or at least were helpful, &c. In refutation of these opinions, Mr. Erskine published a work of great merit, entitled, *Faith no Fancy; or, a Treatise of Mental Images.* Mr. Fraser informs us, "that a celebrated professor of philosophy in a Scotch university, lately deceased, is reported to have expressed great admiration of the ability and acuteness discovered in this work." This must either have been the justly celebrated Dugald Stewart, professor of moral philosophy in the university of Edinburgh, or his immediate successor, Dr. Thomas Brown; two of the most distinguished teachers of moral science who have appeared for the last fifty years. Some, whose opinions are entitled to respect upon this subject, have believed that they found in this work the principles on which Dr. Reid, of Glasgow, in 1764, published as his system of the philosophy of the human mind, in his profound work, entitled, *An Inquiry into the Human Mind, on the Principles of Common Sense:* which was afterwards more fully illustrated in his Essays on the Intellectual and Active Powers of Man: works which have spread the reputation of the author over Europe, and fixed an era in the history of modern philosophy. We have not access to this work of Mr. Erskine, and can therefore give no opinion.

We shall here make a few remarks respecting a clause in the oath of the freemen or burgesses in the cities and royal boroughs of Scotland. The conduct of the Messrs. Erskines, and their brethren who composed the majority of the Synod, in pleading for the lawfulness of that oath, have been fully vindicated in the providence of God. The clause objected to in this oath was as follows: "Here I protest, before God and your lordships, that I profess and allow, with my heart, the true religion presently professed within this realm and authorised by the laws thereof; I shall abide thereat and defend the same to my life's end, renouncing the Roman religion called Papistry." It is manifest to every impartial mind, that the only and whole design of this clause was an adherence to the true religion, in an abstract view of it, as determined by the standard of scripture, an adherence to the Protestant religion in opposition to Popery. All denominations of Protestants were tolerated and admitted to the rights of freemen. But Papists, at that time, were not tolerated, and could not be tolerated while the government had ground to believe that they held the principle, that no faith was to be kept with heretics or men of a different religion. Before they renounced this diabolical principle, destructive of all government, the penal statutes against them were in force, but the above mentioned clause is now laid aside. They who

were called anti-burghers maintained that dissenters could not take this oath, as it recognised their church establishment with all its errors—an explanation of the oath, which was believed by the majority of the synod to be absurd, and the absurdity has been confirmed by all that has happened since that time. This minority separated from their brethren, and actually excommunicated them, delivering them over to Satan. Why? What evil had they done? Not one of them had ever taken the oath, but they could not see any sinfulness in taking it; it merely recognised the Protestant religion as the religion of the country—they surely had not become Papists by their secession. The providence of God has clearly evinced, that this sentence of excommunication was not ratified in heaven. One of the ministers concerned in this sentence was afterwards afflicted with remorse of conscience, and confessed he had been guilty respecting his brethren. The anti-burghers have never prospered and been esteemed in the church of God at large, like their brethren: previous to the year 1795, when the missionary societies commenced, they had began to decline in numbers. After that period, when they judicially condemned these societies, formed to send the gospel to the heathen, their decline became very rapid and there was some apprehension of their becoming extinct if they had not united with the Secession church in 1820. Of the ministers concerned in the excommunication, how few are those whose memories are precious to the church of God: it is seldom that one of them is mentioned, while the memories of the Erskines, Fisher and others, suffer nothing by the lapse of time; their valuable writings now edify the church of God. They became more esteemed by pious christians, after that excommunication, than they had been before.

John, the second son of Ralph Erskine, minister of Leslie, at first espoused the same side with his father, but was induced afterwards to change his purpose. When his father learned that he had voted for his excommunication, he wrote him a serious letter, observing that no court ought to have asked a vote of that nature from so near a relative; and though asked it should not have been given; that he had dishonored his father, and as he might see, from the fifth commandment, had taken the way to shorten his own life. John died a young man. Sometime before his death he made a visit to Dunfermline, and being employed in conducting the devotions of the family, he alluded to the head of the house, and prayed that the Lord would restore him to his former usefulness. At the close of the service his father took the liberty to ask him, "In what respects am I less useful now than I have formerly been." But John had not the courage to make any reply.

It is a very deceitful practice of the anti-burghers in this country, to make people believe that an approbation of this excommunication is not a term of communion with them, when they do require both ministers and elders to signify their approbation of the decision of their Synod, as they call it, in 1746 and 1747. See their Testimony, Philadelphia, 1794, p. 39.

The following anecdotes are related of Mr. Erskine. The first is

taken from a MS. by a Mr. John Birrel, of Portmoak, as told to him by Dr. Clarke, who came to this country in 1764. When a little boy at school, to which he went from his father's house by the summit of a hill, he and his school-fellows amused themselves by rolling stones from the rising ground. One day, going to school and diverting himself thus, he was seized with a violent pain in his arm. His conscience immediately smote him with the neglect of prayer that morning. He, without delay, returned home, shut himself up in his closet and confessed his sins, resolving upon and promising reformation, and prayed that God would be pleased to pardon him and to heal his arm, which before he had finished was perfectly recovered. This, it is added, endeared the throne of grace to Ralph, and induced him ever after to pour out all his complaints, and cast all his cares on God, who is the hearer of prayer. Without imagining that a miracle was wrought, or even that a very extraordinary interposition had taken place in his favor, it is not irrational to suppose that he felt his arm relieved far sooner than he expected, and that its restored vigor, so speedily following his prayer, was not unworthy of his notice.

At one time when Ebenezer and Ralph Erskine both preached on the Monday after the celebration of the Lord's Supper at Glasgow, the former delivered an excellent discourse with his accustomed animation and dignity, while the latter considerably fell short of his usual fluency and fervor. After the close of the worship, while they were conversing together, Ebenezer gently intimated to Ralph, that it appeared to him, the sermon he had preached that day was not so substantial and interesting as usual; on which Ralph replied, "True, brother, but if my poor sermon humble me, perhaps I shall reap greater advantage from it than you from your great sermon."

Mr. Erskine died in the triumphs of faith, Nov. 6, 1752, in the sixty-third year of his age, and forty-second of his ministry. His last words were, "victory, victory, victory." His large congregation, containing not less than two thousand communicants, afterwards enjoyed the labors of the Rev. J. Smith, who died in 1780. He was succeeded by the Rev. Dr. James Husband, who died in 1821. They were all buried in one grave.

Mr. Erskine's Bible, which he used in his study, has been the property of his successors; and many texts of Scripture are noted as sweet and precious to his own soul. The following is a list of them: Gen. 3.15; Job 13.15; Psalms 2.8; 24.8; 40.17; 57.2,3; 85.10; 91.4; 109.21; 118.15; 119.114; 142.5; 143.10; Isa. 30.18; 42.4; 43.25; 45.24; Hos. 12.4–6; Rom. 15.12; 1 Cor. 1.30; Heb. 7.25; 1 John 1.7; 2.1; Rev. 5.6.

Few men have been more honored, living and dying, than Ralph Erskine. We could wish to present the reader with some extracts from the valuable letters contained in this volume, but we recommend the republication of the work in this country. It could be offered at one half the price of the British copy. In the copy before us, there is a fine likeness of Mr. Erskine, from an original painting by Waitt.

Hints designed to regulate the Intercourse of Christians. By W. B. Sprague, D. D. Pastor of the Second Presbyterian Church in Albany. Albany. Printed by Packard and Van Benthuysen. 1834. pp. 269, 12mo.

It is no easy task to lay down, at the present day, any certain rules by which professed christians can be governed, in their intercourse with the world. The difficulty arises, in part, from the great variety of opinions that have prevailed on the subject.

Some good, but, as we think, mistaken men, have often advanced the doctrine of an entire separation of the church from the world, as far as practicable, even in the business transactions of life.

There is also a numerous and zealous class of christians, who maintain, that direct personal efforts is the great means by which worldly men around us are to be converted to the faith. If the men who thus believe and act, will look well to it, that they shed around their lives and conduct a bright christian lustre, we can cordially unite with them. If, however, these men who are continually importuning the unregenerate, do not, in their lives, exhibit any of the *attractions* of religion, their importunities generally serve to harden, rather than soften, the hearts of their auditors.

Doctor Sprague, in the second part of the volume before us, without intending to present any thing like a complete directory, suggests a few hints on this important subject, which we think ought to be imprinted on the heart of every christian. These are:

1. To see to it, that our intercourse with the world is never characterized by the spirit of exaggeration.
2. That we let all our pecuniary transactions be marked by the strictest honesty.
3. To cultivate a noble and generous spirit.
4. To guard against an austere and forbidding deportment.
5. Always to appear with dignity and decorum.
6. Never yield to a rash and irritable spirit.

Each of these, Doctor Sprague illustrates and enforces at considerable length, and with great felicity of language. We extract the following specimens:

"Take heed, christian, that you never allow yourself in an act which the world can, with any show of reason, call dishonorable. It is the tendency of the gospel to enlarge the heart; to cherish an enlightened spirit; to extend the circle of our affections and regards; and to raise men above the influence of a grovelling selfishness. How painful is it, then, to have the character of a professed christian put in contrast with that of a mere man of the world, with a view to illustrate the noble and disinterested spirit of the latter, and the mean and niggardly disposition of the former." * * * * * * * * * * * * * * * * * * *

"Make it an object, then, christian, in all your intercourse with the world, to let religion appear in her own attractive loveliness. Never assume an artificial air of austerity; never say, even by a look or an atti-

tude, "Stand by; I am holier than thou;" never make yourself needlessly offensive in any circle into which you are thrown; but while you take care that your cheerfulness does not degenerate into levity, still be cheerful; while you are cautious that you do not sacrifice christian principle to worldly civility, still pay a due respect to the proprieties of social intercourse." * * * * * * * * * * * * * * * *

"I put it to you, now, christian, whether, in view of the preceding remarks, you can say, that your intercourse with the world hitherto, in the common concerns of life, has been such as to secure the honest approbation of your conscience? In your statements, have you taken care to adhere to the simple verity, never suffering imagination to do the office of memory? Have you been strictly and uniformly honest in your dealings; not only rendering to every one his dues in all pecuniary transactions, but in every other respect, showing yourself always on the high ground of honor and integrity? Have you been careful to cultivate a noble and generous spirit; making it manifest everywhere that you are above a mean action? Have you avoided an austere and distant manner, on the one hand, and a vain and undignified manner, on the other? Have you disciplined your own spirit, so as not to be blown about by every breath of provocation; and can you stand coolly, and exercise a forgiving temper, even amidst reproaches and insults? If, with a good conscience, you can answer these questions in the affirmative, you are certain, in some important particulars, that you are causing your light to shine before men."

This last extract we commend to our readers as an important auxiliary in the important duty of self-examination.

We have thus given our readers a faint outline of one of the chapters in the second part of the volume, and can assure them that the other chapters are equally interesting.

The topics treated of are, the objections and grounds of, hindrances to, mode of conducting, occasions of, and opportunities for, christian intercourse: also, christian intercourse in the family, with youth, between the higher and lower classes, epistolary intercourse among christians, perversion of christian intercourse, and obligations to it, from the peculiar character of the age. In the second part, Dr. S. treats of the christian's intercourse with the world in the common concerns of life, and in the social circle. He also suggests considerations which prohibit the christian from the gaieties of the world, and considers the pleas of professed christians, for mingling in its gaieties. He has also a chapter on the responsibilities of christians in the higher walks of life, in respect to the prevailing conformity to the world; and in his concluding chapter, gives directions, or rather makes suggestions, on the christian's intercourse with the unrenewed sinner, in respect to his salvation.

Dr. S., however, in common with other writers of the present day, sometimes "beats out an idea too thin." These writers ought to bear in mind that even gold, when beaten out into too thin leaves, is only fit for tinsel ornaments. Expansion, rather than condensation, is the fault of the age, and the respected author of this volume has, in some instances, insensibly to himself, we presume, been drawn into it.

The book is beautifully printed and bound in cloth, and ought to be in every christian library.

EXTRACTS.

AN ADDRESS,

DELIVERED TO THE STUDENTS OF THEOLOGY, AT THE SEMINARY IN NEW-YORK, 1821.—BY A. PROUDFIT, D. D.

YOUTH, RESPECTED AND BELOVED IN OUR LORD JESUS CHRIST: We have now reached the close of the present session in the seminary: and the relation which has existed between us, as to some of you, will, from this day, cease for ever. In reviewing the manner in which I have performed the duties of this station, like those of every other station, I may discover infinite imperfection, for which my soul would be sincerely humble before the Lord; yet I can assert, without hesitancy, that the glory of my Master, which the ministry of reconciliation is designed to advance, the edification of his church, and your own real usefulness in this world, and rejoicing in the next, are the objects at which I have principally aimed. In our attempts to illustrate the system of theology, we have rarely adverted to speculative points, because these are comparatively unprofitable; your attention has been almost exclusively directed to those cardinal doctrines of our religion, which are founded on the "apostles and prophets," and concisely, yet luminously, exhibited in the Westminster Confession of Faith. Neither has much of our time been occupied in the discussion of controversial subjects, because this also is comparatively unprofitable. A faithful, and affectionate, and impressive exhibition of Divine truth from the pulpit, recommended by "meekness," by "gentleness," by purity of deportment, by "love unfeigned," by the discharge of every incumbent duty, will avail more for repelling the various assaults of the adversary, than all the "weapons of warfare" which have ever been employed by the most subtle and accomplished ecclesiastic. Indeed, where a settlement is favored with an humble, holy minister of Jesus, a man mortified to himself and to the world, conscientiously devoted to his Master and his work, I have rarely seen error making any considerable progress; and on the other hand, where the minister is indolent, untender in his conversation, and unfaithful in the execution of his trust, however versed he may be in theology, whether doctrinal, or polemic, or practical, I have rarely seen the interests of Truth considerably advanced. You are also conscious that upon all occasions I have earnestly urged you to the cultivation of living godliness in your own souls. With whatever solicitude and success you may aim at the improvement of your understandings, by reading, and reflection, and conversation, let not the improvement of your hearts be neglected. The love of Jesus, "shed abroad through the soul by the Holy Ghost," correcting your motives, regulating your desires, sanctifying your aims, and animating to unwearied diligence in the performance of every duty, may be pronounced the radical qualification of the minister of the cross. This is the vivifying principle which will diffuse life, and warmth, and en-

ergy through all your administrations, both private and public. You will generally find that it is easy to prepare your discourses in the closet, easy to pray *for* your people, or *with* them, easy to announce among them, from sabbath to sabbath, the message of salvation, easy to "exhort them from house to house," easy to catechise, easy to visit the afflicted and disconsolate, "pouring in the oil and the wine," when like the prophet you are "strong through the Spirit Jehovah," giving expansion to all your gifts and graces. It is only when religion languishes in your own souls, that you will feel tempted to look on the duties of your vocation and exclaim, "behold, what a weariness are they:" *flesh and blood cannot endure application thus intense and unremitting.* I am bold to assert, that, to an ungodly man, or even to a godly man who, through the influence of the cares, or pleasures, or pursuits of this world, has "lost his first love," ministerial service is the most insupportable drudgery; but to him who is imbibing, from day to day, the spirit of that Jesus "who went about doing good," it is an employment easy, and beyond comparison the most delightful. I make no apology for enlarging on this subject, by adding that, should you possess the intellect of an angel, expanded and enriched with all the treasures of erudition, human and divine, without this "baptism of the Holy Ghost as with fire," enlightening, enlivening, purifying you from every species of dross, and elevating above all that is sordid, you must become as "sounding brass and a tinkling cymbal." The Lord Christ, in the mysteries of his sovereignty, may employ you as the instruments of saving others, but you yourselves *must be cast-aways.*

Having taken this brief view of the past, I would respectfully offer the following directions for regulating your future conduct, particularly the conduct of those who now complete their term in the seminary.

1st. Endeavor hereafter to maintain those habits of application to reading and reflection, which I hope you have successfully formed. All the acquirements which you have hitherto made, in your course of study, whether literary or theological, should be considered as constituting merely the foundation; the superstructure you must be gradually rearing up, from year to year, during the whole period of your lives. The minister of religion ought to consider himself a student of theology while he continues upon earth; otherwise the little fund which he has accumulated in his preparations for public service will soon be exhausted, and instead of "making his profiting manifest to all," as the apostle admonishes, his barrenness will soon become obvious to all, to his own reproach, and the degradation of his office, and the injury of that cause which he is expected to advance. No countries have been more distinguished for the production of profound and profitable divines than Holland and Scotland; and in no countries have the clergy been, perhaps, equally distinguished for perseverance in the prosecution of their studies throughout life. It was the maxim, more especially of the former,

"Ut gutta cavat lapidem, non vi, sed sœpe cadendo,
"Sic homo fit doctus, non vi, sed sœpe legendo."

2d. Be diligent, particularly during the first period of your ministry, to write your discourses fully and accurately for the pulpit. This is a degree of respect which you owe to yourselves, and to the dignity of the office which you are assuming, and to the edification of the people among whom you may be called to labor. It is an ancient adage, that, while "reading makes a man learned, and conversation makes him prompt, writing will render him correct."

"Stylus est magister optimus bene dicendi."

As this unremitting attention to the composition of your sermons, for the pulpit, is indispensably necessary for your usefulness and respectability in your calling, you will find it a habit very difficult to maintain, and still, as you advance in life, temptations to satisfy your hearers with loose, undigested, incoherent declamation, will necessarily increase. After you have received a license to preach the gospel, you will probably be occupied in visiting the vacancies, and owing to the frequent change of residence and the variety of company and conversation, you will be often tempted to venture into the pulpit without suitable preparation. After the lapse of a few years, you will probably be forming family connexions, when domestic cares must necessarily multiply, which will prove an additional temptation, either to neglect, or hastily to prepare for your public administrations. The period in which we live is distinguished for the variety of its benevolent and religious institutions, in which it is reasonably expected that ministers will occupy a prominent part: however important these are for advancing the general interests of christianity, by requiring a considerable portion of your time and attention, they will become another temptation for neglecting your preparation for the services of the sanctuary. But however numerous your avocations may be, yet, by collecting and improving the intervening fragments of time, you will generally find opportunity during the week, to write your discourses for the sabbath; and is not the improvement of your own ministerial endowments, the respectability of that sacred office which you are called to fill, and above all, the advancement of the Saviour's glory in the earth, a sufficient consideration for the exercise of unwearied diligence on your part? What sacrifices of temporal ease and enjoyment are voluntarily made, by the men of this world, in the prosecution of their pecuniary and political purposes; how many obstacles do they surmount; how many laborious days and nights do they spend, in the execution of some favorite scheme; and if these sacrifices are made by them for a "corruptible," shall not we manifest equal ardor, and exercise at least equal self-denial, in the prospect of obtaining an "incorruptible crown?"

Having written your discourses for the pulpit, aim at committing them accurately to memory, that you may be relieved from the necessity of depending on your notes. This mode is unquestionably most agreeable to the example of our Lord, and of his apostles, and of the fathers in the primitive ages of the church. The use of notes in the pulpit is a subject to which I advert with the greatest deference, owing to the venerable names by which it has been, and is still sanc-

tioned; neither would I be understood as expressing an unqualified disapprobation of this practice. The minister of Jesus may labor under the influence of some bodily malady, by which his faculty of memory may be impaired; other causes may concur to affect this power of the mind, when a recourse to notes may be justifiable; but in general it must be considered us unnecessary. The memories of the clergy, in the present generation, are probably not less retentive than in the generation which preceded, and their opportunities for improving their intellectual powers are certainly much greater; yet there are, perhaps, one hundred who read their discourses now, where there was one in the former ages of the church. Dr. Beattie, in his Dissertation on the Memory, mentions a clergyman of his acquaintance, to whom, at the commencement of his ministry, it was the labor of two days to commit his sermon after it was written, and yet, by a course of application, he had so strengthened that faculty, that, with a perusal of his notes for two hours, he could deliver it without the omission or transposition of a single sentence. Besides, Demosthenes did not read his orations to the citizens of Greece; neither did Cicero read his orations to the senate of Rome. And if these heathen orators, depending on their intellectual resources, and roused by the impulse of the occasion, could announce their discources from memory, may not the christian orator, who has equal opportunities for preparation, when inspired by the infinitely more elevating theme of redeeming love, announce his discourse without the auxiliary of notes; especially when supported by the promise of his Master, *Lo! I am with you alway, even unto the end of the world:* "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." And, I appeal to yourselves, does not the ambassador of Jesus appear with more majesty, and in an attitude more commanding, when he addresses his fellow sinners on their everlasting concerns, with his eyes fastened upon *them*, than with eyes fastened upon his *manuscript?*

Again, let your discourses be always plain, scriptural and practical; composed in a style level to the capacity of the most illiterate and ignorant in your audience. When employed in preparing your sermons for the congregation, instead of secretly consulting what sentiments and manner will most probably amuse their fancies, and gratify their curiosity, and secure their applause, be rather expostulating with the Lord, the sanctifier, for such truths as he will render effectual for their conversion and salvation. When you are summoned by the Lord God of gods, to give an account of your stewardship, it will be a miserable consolation to recollect, that you had been esteemed as accomplished scholars or polished orators; that you had enjoyed the smiles of the gay and the fashionable part of the world; if you are rejected by the Judge as unprofitable servants, and the blood of your hearers is, through eternity, crying for vengeance upon your heads. I charge you, therefore, as you regard your own eternal peace, or the peace of souls committed to your care, not "to preach *yourselves*," by an affectation of elegance of diction, or false refinement of sentiment, which, while they may dazzle with their external glare, are not

calculated either to convince or convert or edify: but rather "preach *Christ Jesus* the Lord," by a solemn exhibition of him in his Person, and undertaking, and offices, and salvation. I would not be considered as discouraging you from a becoming attention to the manner of your sermons; yet, when contrasted with the importance of the matter, it appears inferior and insignificant as a drop of water compared to an ocean. No mere man was probably more capable of displaying the scholar and the orator, than the great apostle of the gentiles; yet mark his appeal, even to the polite and enlightened citizens of Corinth, among whom he had labored. "And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God; for I determined not to know any thing among you, save Jesus Christ and him crucified. And my speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." The Lord grant, that such may be your resolution, in every visit to a vacancy, and in those congregations "over which you may hereafter become overseers." What section of the christian church, since the age of the apostles, was adorned with a brighter constellation of conscientious, consistent, and steadfast professors, than England, amidst the labors of Owen, and Flavel, and Charnock; or Scotland, during the administrations of Leighton, and Halyburton, and Boston; and yet what was the preaching of those men, but an exposition of the words of the Holy Ghost, and their direct application to the consciences and the hearts of their hearers?

Again, realize, upon all occasions, that the account of your stewardship may shortly be required. In looking over the register of the youth who have been educated in this seminary of theology, and in sister seminaries, what a large proportion of them have already received according to their works, and are gone to their eternal home. Some of them never enjoyed the opportunity of entering the vineyard, and others had no sooner entered it, than they were recalled from their labors by the sovereign Husbandman. "What I say to to you, therefore, I say to all, *watch*. Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord." You know not which sermon may be your last; nay, your first sermon may be your last: let it, therefore, be written and spoken with solemn anticipations of death and of judgment.

Lastly, Endeavor to cherish suitable and constant impressions of the magnitude of that work in which you have the prospect of being occupied. Ministers are "stewards of the mysteries of God;" they are emphatically denominated "ambassadors for Christ;" and, next to the responsibility of his trust in his Mediatorial capacity, their station is the most responsible and awful in which mortals can be employed. The physician is entrusted with the management of our bodily health; he has virtually no other responsibility. The lawyer is entrusted with the protection of our reputation, if unjustly assailed, and of our property, if endangered by intrigue or oppression; he has virtually no other responsibility. The statesman is constituted the

guardian of our rights, natural, and civil, and religious; he has no higher responsibility: but the soul, the nobler, the imperishable part, and its everlasting destinies, are the trust committed to the heralds of the cross. Yes, beloved youth, on your personal deportment, and on the doctrines which you preach, and on your fidelity in fulfilling every part of the ministry, it may depend, under Jehovah the Spirit, whether hundreds, perhaps thousands of your fellow immortals, shall awake hereafter to the resurrection of life, or of damnation; whether, in the hour of judgment, they will be honored with a station on the right hand of the judge, or doomed to the degradation of the left; whether they will bask eternally in the radiance of celestial glory, or be enveloped in the blackness of darkness; in short, whether they will be perfectly blessed in the full enjoyment of God, or be tormented day and night under the execution of his wrath. "Seeing these things are so, what manner of persons ought you to be in all holy conversation and godliness?" With what solicitude should you study in private? With what earnestness should you preach the gospel in season and out of season? With what fervor should you wrestle with the Spirit of life and of glory, for his energies to accompany your administrations? With what importunity should you address every family and every individual, praying them, in Christ's stead, to be reconciled unto God? With what patience, like the apostle, should you "endure all things for the elect's sake," that they may obtain salvation through Jesus Christ. Reflect, my dear young friends, that the very design of the ministry is, "to turn sinners from darkness to light, and from the bondage of corruption into the glorious liberty of the children of God;" and let all your studies, and conversation, and conduct, be directed to that infinitely important object. Act under the influence of this consideration, when you meet a traveller occasionally by the way: when you turn aside to lodge in the tavern for a night; when you reside in a family for a few days or weeks; when you preach in a vacancy which you are appointed to supply; and let this consideration rouse you particularly to watch, and fast, and pray, and instruct, and exhort, for promoting the salvation of those, of every condition and color, who may hereafter become your stated charge. As this is your duty, it is your highest interest and honor. Every sinner brought to grace and glory through your instrumentality, will be another gem, not only in the Redeemer's crown, but in your own; it will add to the verdure of those "palms" which your Master himself will put into your hands, to the magnificence of those "mansions" which he will invite you to occupy, and to the extent of that "inheritance," to the possession of which, as heirs of salvation, he will ultimately bring you, through the abounding riches of his own grace. O, how animating is the consideration, HE WHICH SOWETH BOUNTIFULLY SHALL REAP ALSO BOUNTIFULLY; THEY THAT TURN MANY TO RIGHTEOUSNESS SHALL SHINE AS THE STARS FOR EVER AND EVER.

I now bid you an affectionate farewell. Pray much for yourselves; pray much for each other: and you have my earnest prayers; and I trust I shall not cease to pray, that "mercy, and grace, and peace,

may be multiplied upon you;" that your lives may be spared; that you may be prospered in the prosecution of your studies; that you may be brought to the church in due season, "in the fulness of the blessing of the gospel of Christ;" that, under the radiance of the Sun of righteousness, you may be kept "burning and shining lights," in whatever region of our own country, or of the world, the "boundaries of your habitation" may be fixed: and that, in the end, "having finished your course with joy," each of you may "shine forth as the sun in the kingdom of our Father." AMEN.

MISCELLANEOUS.

To the Editor of the Christian Magazine.

I wish, through the medium of your valuable periodical, to draw the attention of your readers to the present condition and future prospects of our church, with relation to her ministry. Our section of the church, though small, has its part to act, in reference to the grand consummation which is approaching—the conversion of the whole world to God. Built, as we are persuaded, upon the true foundation, in her doctrines and order, we trust she will not be forgotten in that happier era, when "the watchmen shall lift up the voice together." The late attempt to merge the Associate Reformed Church in another department of our Redeemer's kingdom, has been abundantly proved, by the result, to be an unwise measure; and the present aspect of that church forcibly admonishes us, that the path of our duty, at present, is to retain our distinctive character. But there are circumstances in our condition, which furnish matter of deep consideration, and of anxious foreboding. More than one-fourth part of our present ministers are above the age of sixty years. If we judge from the ordinary course of events—from the uncertainty of life in general, and from the greater uncertainty of the life and health of gospel ministers, it is not unreasonable to suppose, that, in ten years—ah! how brief the space—in less, perhaps, than ten years, one-half of our present ministers will have gone to their account, or be laid aside from active service. At this time, many additional laborers are greatly wanted to build up our waste places, and to answer the frequent Macedonian calls, "Come over and help us." We have had some very seasonable aid from abroad, for which we would be grateful; and we may hereafter obtain some partial supply from the same source; but experience admonishes us, that we must look chiefly to our own resources, under the blessing of God, for a supply of ministers, both for the settlement of new vacancies, and for filling up the ranks which may be thinned by death or otherwise. Our infant Seminary has so far prospered; and its present situation tends much to revive our hopes, and to cheer our spirits. But we greatly desire to see the numbers of her students increased fourfold. I would ask, there-

fore, Do we lay these things sufficiently to heart? Do we make them the subject of earnest and importunate prayer? Do our church members; do the readers of your Magazine; do the heads of families; look forward with sufficient solicitude, to the future condition of those sacred assemblies, in which they now hold sweet fellowship with God and with each other; and where it is, doubtless, their heart's desire, that their children, and their children's children, should *so* worship the God of their fathers?

Great numbers, in other denominations, are now training for the ministry, under the direction and support of Education Societies. We hail this fact as auspicious to the great enterprize of evangelizing the world. But we think we observe manifest defects in this system. While many are aided, who promise fairly to become "burning and shining lights" in the church, we know that too many, incompetent in talents, and criminally deficient in industry, are drawing support from these benevolent institutions, for which, we fear, they will never remunerate the churches: and we know also, that some have drawn upon this sacred charity, whose piety is very questionable. This is mentioned, not to discourage the benevolent and wealthy from aiding the indigent in the laudable pursuit of the gospel ministry, but to excite to greater care and vigilance in discriminating objects of charity.

Upon the whole, then, we think it most eligible to look for an efficient ministry from the middling classes of society. The sons of the very affluent will seldom stoop to a profession requiring so much self-denial. Education societies present temptations to some who are *indolent* as well as *indigent*, to slip into a profession which they consider genteel and respectable, and which they, perhaps, resolve to make easy to themselves. The sons of the church, born of industrious parents in moderate circumstances, able to educate liberally some of their sons, but not able to support them in affluence and splendor, are the most likely to become useful ministers in the church. Parents, however pious themselves, can not confer grace upon their children; and therefore ought not to resolve peremptorily that such a son shall become a minister. But a pious parent, in easy circumstances, may select a son at a suitable age, who has shown an aptness in learning; who is of sober deportment, and listens with becoming attention and docility to religious instruction. After asking counsel of God, and much earnest prayer upon the subject, let him give his son a liberal education, with a view to the ministry; leaving him, however, to his own unbiassed choice, when he has reached maturity. Let it be often a matter of special prayer, by the parents, that God would incline the hearts of their sons to this good work, and make them sensible of its importance and responsibility. Let this, or a similar course be pursued, and, we believe, in many instances their prayers would be answered, and their hopes realized. Are there not hundreds of pious parents within the bosom of our little church, who, in the use of such means, accompanied with the Divine blessing, might contribute their share in providing our future ministry.

Discouragement occasionally arises from the fact, that so many youth, reared in our church, have entered the ministry in other

denominations. This, however, though it may occasionally derange our views and plans, is not ultimately to be regretted, and never *should*, and we think never *will* discourage a truly pious parent from educating a son for the gospel ministry. If the kingdom of Christ is built up, he ought to rejoice; yea and he will rejoice. At the same time, we love our own Zion; we pray for its prosperity as a part of our Redeemer's heritage; and we do desire, by fair and honorable means, to retain our own youth, in order to answer the numerous calls which press upon us for help; especially as there appears to be a superfluity of ministers in some other churches.* We regret to see a young minister or student, of good promise, leaving us; only, however, when we are convinced upon good grounds that neither his comfort nor usefulness will be increased. When any leave us, fascinated by the charms of speculative theology, and seek for themselves a more congenial atmosphere, we cheerfully part with them. Their departure contributes to our tranquillity. But when any who are firmly attached to our principles, leave us under the pretext of a wider field of usefulness, but in reality, from the childish vanity of belonging to a larger denomination, we do sincerely regret it, and that too, more for their sakes than our own. May we not indulge the hope, that all our dear youth who are aiming at the ministry; who love the simplicity of the gospel; who possess that modest humility which becomes its ministers; who are void of that ambition which "loves to have the preeminence;" may we not hope, that they will prefer, for their own sakes, a continued connexion with this branch of the church, which enjoys so much internal peace; such perfect harmony and unanimity of sentiment; which is so completely divested of party divisions?

Permit me to suggest to my brethren of the Synod, whether we might not slightly modify the plan of our Seminary, so as to remove some of the obstacles to its increase. I would not abridge the time of study. I would continue the opportunity of obtaining a sound theological education. Let four years be still the usual course. But, if any student, by reason of previous advantages, and by diligent application during the recess of the Seminary, shall have completed, in substance, the prescribed studies at the end of the third year, might there not be a power vested in the board of superintendents, together with the Professor, to recommend him to his Presbytery for licensure. I know the Synod have now the power to dispense with a part of the time, if the acquirements are viewed sufficient. But this occasions delay, and loss of service to the church. During the existence of the General Synod, more than one student were lost to our body, who would have been valuable acquisitions, by the unbending rule which vested, in the Synod alone, the power of dispensing with any portion of the prescribed time.

Indulge me in another suggestion. Is there any thing unpresbyterian or unscriptural, in licensing candidates for the ministry before they have finished the prescribed course of study; requiring them to attend the Seminary afterwards till the course is completed? It is

* It is said there are five hundred ordained ministers belonging to the Presbyterian church, who are neither fixed pastors nor stated supplies!

practised in other churches: but let not this be an argument for or against it. Let the question rest on its own merits. Every question of this kind, must be determined by the application of sound reason, under general scriptural principles. Experience teaches that necessity is a powerful incentive to industry. Were it permitted to young men to take license at the end of the third term, it would operate as a stimulus to increased exertion, from the commencement of their course. If licensed then, they could render several months' service to their respective Presbyteries, in supplying their vacancies, before the commencement of the next term: their travelling from place to place would be conducive to health, and invigorate their constitutions for their remaining studies. But especially, their experience of the arduousness of the work, and of the scantiness of their furniture, and the near prospect of turning their studies to immediate use, would render the last term the most profitable, and sometimes, worth more to them than all the others. Which of us, my brethren in the ministry, when we look back upon our *probationary state*, which of us would not have rejoiced in the opportunity of seven months' uninterrupted study, after we had been employed, for a few months, in preaching the gospel.

I could suggest several advantages likely to result from this plan, peculiarly adapted to our present situation: but I forbear. While we contemplate the desolations of our Zion, let us unite in the prayer of the Psalmist: "Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine." R.

MEETING OF SYNOD.

The Associate Reformed Synod of New-York will, if Providence permit, assemble in New-York city, on the last Friday (the 29th day) of *August* inst. at 11 o'clock A. M. We hope the meeting will be a full one. And, if it be, and every church and vacancy be represented, it will be, by far, the largest meeting of the Synod of New-York, which has ever been held. God has much prospered our body within a few years past. And we trust the Synod will still pursue that honest, scriptural course, which it has hitherto followed, and which seems, so obviously, to have received the approbation of the Head of the Church.

What a comfort it is, that when we go to Synod, we have no occasion for caucuses to ascertain how this brother stands, and how that one is going to vote, and whether some influential Doctor cannot bring over the other one to our party. What a pleasure it is, as we take leave of our dear congregations, to whom we preach *the Gospel of peace*, to anticipate the cordial and sincere joy that all will experience upon meeting with brethren who are of the same mind one toward another,

and who love *as* brethren. How happy, that we have not to look forward to stormy debates, and intrigues, and jesuitism, and duplicity. When we meet, we can trust one another: when we hear a man express his sentiments at one time, we know what to expect of him the next day: when we feel the friendly grasp of a brother's hand, we have no apprehensions of his having a furious speech in his pocket or portmanteau, ready to hurl it at us, if we dare differ from him in our views.

We think the Synod have every reason for gratitude to the divine Head of the Church, for the manifestations of his love towards us. We may and ought, with thankful and believing hearts, to unite in the ascription,

> "The Lord, of us, hath mindful been,
> And He will bless us still."

We do hope particular inquiry will be made by Synod, of every minister, whether any thing, and if any thing, what has been done towards increasing the number of ministers. The considerations of our esteemed correspondent, on this subject, are deeply interesting and important. "Do the prophets live forever?" No, they must rest from their labors, they must enter upon the enjoyment of the recompense of reward. And who are to take their places? Christian parents, we ask you, Who are to take the places of your pastors, when they and you shall have entered into rest? Shall your children be left to wander from the paths in which are the footsteps of the flock? Shall they forsake the "old paths and the good way," for lack of some one to lead them therein? Have you not a son of talents, of serious deportment, dedicated to God in baptism, the subject of your prayers, whom you can educate for the ministry, if God shall be pleased to incline his heart unto it?

May the brethren, both ministers and elders, come together, with a deep conviction of their privileges and of their responsibilities, and experience largely of the blessing of God: and may the meeting result in the general and lasting benefit of our beloved church.

COLONIZATION AND ABOLITION.

The disgraceful scenes lately enacted in the city of New-York, were, without doubt, occasioned remotely by the collision of the two schemes for the termination of slavery. Whatever may have been the gross indecorums of the Abolitionists, in their various meetings, we are clearly of the opinion, that the riots were commenced

and carried on under the impulse of the most heartless and desperate wickedness. It does not appear that the friends of Colonization either abetted or palliated the outrages that where committed.

But it is proper for us to learn the whole of the lesson, which these disorders is calculated to teach us. They teach us enough of the nature and results of that sort of government, which an ignorant and licentious mob would exercise over us, if they had the power. When an unbridled populace undertakes to adjust matters of right, we may be sure of desperate times. They teach us, moreover, that we have already too many ignorant, insubordinate and unprincipled persons, at liberty among us; and that, therefore, we should not enhance our danger, nay, insure the desolation of our country, by turning loose hundreds of thousands of colored people, to sport with the peace and order and existence of society. From these events, we may reasonably infer that, if the views and wishes of some of the Abolitionists were carried into effect, scenes of outrage, like those in New-York, would be continually recurring, upon every exciting occasion—they would result from the success of their scheme, not from opposition to it: and whites and colored people would be mingled as the actors of violence and as its victims.

THE RELIGIOUS MONITOR.

In the July number of this periodical, there is an article which we read with considerable satisfaction; it is entitled, "Observations on Remarks on Dr. Bullions' Tract on Repentance." As this title is somewhat *accumulated*, it may be proper for us to say, that Dr. Bullions, of Cambridge, wrote a tract on Repentance, which was published in the Monitor—that some individual, with an evil eye on Dr. B., and, unhappily for themselves, there are several of this sort in his connexion, wrote "Remarks" on this tract, which were also published in the Monitor, and that, thereupon, some other person wrote "Observations" on this Review, in which he good-naturedly exposes the captiousness and ill feeling of the Reviewer: this, also, was printed in the Monitor, though, it would seem, not without some reluctance on the part of the editor. These "Observations" appear to have excited a train of not very agreeable feelings and recollections in the editor's mind; and, in order to prevent the recurrence of a similar excitation, he determines to depart from the usage of the Monitor, and close its pages against any further articles on the subject. In making this determination known, he writes nine pages—almost as much as both his correspondents had troubled him with—in

which he attempts to justify the reviewer of the Tract; and, we must say, he evinces about the same amount of candor and good feeling towards the author of it. All that we are going to notice, however, is the following inquiry of the editor, which he makes to sustain his pitiful canting, about "reverend divines." "Who was it that, in our own day, stabbed the Associate Reformed Church, almost to the vitals, and accomplished more towards unsettling the faith and order of the churches of the reformation, than the whole body of laymen in the United States?" Well, who *did?* We do not know the individual who has possessed such prodigious power, or exerted such a calamitous influence. And we doubt whether the editor of the Religious Monitor, notwithstanding the familiar style in which he writes of the grand catastrophe, is much better informed on the subject than we are. We are fully aware that the Religious Monitor has published more than we ever knew, about the faults and calamities of the Associate Reformed Church, and perhaps this is but another instance of it.

We think that, to be continually harping upon this discordant string, is a poor way to bring about that uniformity of sentiment and unanimity of feeling, which are so desirable between bodies, no wider apart than the Associate and the Associate Reformed Church.*

Yet we must say, that as to faith and order, the Associate Reformed Church, though very deficient, is not considered to be much behind the Associate; notwithstanding the stab, almost to its vitals, which it has received from a "reverend divine," and the many more it has received from those whose envious canting about reverend divines, reminds us strongly of the "gainsaying of Kore." If some of the proceedings of the Presbytery of Cambridge, to which the editor of the Monitor lately belonged, be a fair specimen of what he understands to be the *order* of the churches of the reformation, we are not surprised that he sees little of it in the Associate Reformed Church: the reverend divine that would do most to unsettle *such* order, yea, and such faith, would deserve most honor of the church.

THE PHILADELPHIAN.

We met with a stray number of the Philadelphian lately—we say *stray*, because it was in the house of one of our people, among whom, we trust, not many of them are to be found—and our eye fell on

* We have just been informed that, in the June number, this theme has been revived, and the A. R. Church is grievously impugned. If this be so, it was an untoward *accident*, we presume, which has prevented our receiving *that* number.

the following sentence, characteristic of its author's stile and temper, in an article relating to some new collection of Hymns.

"It is hardly necessary to say, that the labors of the sweet psalmist Watts, lie at the foundation of it, as of nearly every other similar work of any considerable celebrity and use. The debt of gratitude which the church owes his memory, is immense; and yet the *cherished*, we were about to say *inherited*, predilections of many, will suffer them to enjoy communion with God in the use of no other sacred songsters than Rouse, Tate & Brady, or Sternhold & Hopkins. Degenerate, indeed, the church must be, in the present age, if the singing of David's Psalms in Rouse's versification, is a sure test of scriptural orthodoxy and piety."

Dr. Ely was *about* to say *inherited* predilections—why he did not say it, can only be matter of conjecture; and we imagine that the spirit of New-Haven Divinity startled, lest the Doctor was going to turn *back again* to the doctrine of inherited predilections, glared upon him from the pages of the Christian Spectator, and intimidated him from the execution of his incipent purpose.

We presume Dr. Ely has no cherished or inherited *antipathy* to the "Psalms of David, according to Rouse's versification," though it does not appear that, with all the latitude and pliability of his sentiments, he can hold communion with God in the use of them: any thing but these, but not these, he can use.

The Doctor's hypothetical lament over the degeneracy of the church, would be just as logical, and perhaps more true, with Watts substituted for David. "Degenerate must be the church, if the singing of Watts' Psalms is a sure test of scriptural orthodoxy and piety." For, we believe, almost every sect, even to the Universalists, sing them. And the church of Scotland, the Secession Churches and the Church of England, in which those psalms which he sneers at are used, do not evince less piety than the Presbyterian and other churches, where Watts' Hymns are used. No, there are better and surer "tests" [proofs] of orthodoxy and piety, than the singing of Watts' Psalms, or of David's according to Rouse's versification: on this occasion we deem it appropriate to mention, as among these proofs, *truth, charity, humility, stability in the faith, a solicitude to please God rather than to please men, love of truth more than love of fame.*

For the Christian Magazine.

THE VOICE OF WISDOM.

Ye children, turn at my reproof,
  The voice of Wisdom cries;
The haughty scorner stands aloof,
  The fool that hates me, dies.

Why will ye lend your raptured ears
  To Pleasure's syren song?
Her poison'd chalice, steep'd in tears,
  Shall soon avenge my wrong.

The deadly serpent's fatal fangs
  Can never wound so deep;
Can ne'er inflict such fearful pangs,
  Or give such cause to weep.

What though the pois'nous adder's sting
  Should taint his vital blood;
And, mingling with life's hidden spring,
  Arrest the purple flood.

The pure in heart, from harm secure,
  May all his rage despise—
His calling and election sure,
  And panting for the skies.

But, O! the envenom'd serpent, sin,
  Can wound beyond relief,
And sting the soul—that deathless thing,
  With never-ending grief.

Yet there's a charm of wond'rous power,
  By living Faith applied;
Then turn before the mortal hour:
  Behold, the Saviour died.

His blood can all your fears allay,
  And heal the deadly smart;
Can pluck the sting of guilt away,
  Which rankles in the heart.

Then, children, turn; be wise to-day,
  And make your peace with God:
Wash all your crimson stains away,
  In Christ's atoning blood.

R.

THE REFORMED PRESBYTERIAN CHURCH.

In some remarks on the subject of a division in this body, which were inserted in the June number of the Magazine, we promised to give a statement of the facts as they are declared by one party, as we had those which were declared by the other. We were prevented by other pressing engagements from attempting this in the July number. And when we sat down to fulfil our promise in this num-

ber, we found, that, really, we had little or nothing to state. We have, either in the first article we published on this subject, or in the reply to Mr. R., stated about all the facts in the case, without putting one construction or another on them. In noticing the unhappy rupture in that body, we had no intention of wounding any one's feelings; but simply to give our readers an article of intelligence. There has been a rupture, and we regret it on account of the alienation of feeling which, doubtless, preceded and follows it, though the ultimate consequences may not be unpropitious upon the interests of religion among our Reformed Presbyterian brethren. We desire to cultivate with them the feelings and the intercourse of christian friendship, and wish that both they and our own body may abide in the present truth and be zealous in every good work.

Literary, Scientific, and Religious Intelligence.

ORDINATION AND INSTALLATION.

On Wednesday, the 2d July, Mr. John Forsyth was ordained, and installed pastor of the Associate Reformed Congregation in Philadelphia. Dr. McCarrell presided on the occasion, and made the address to pastor and people.

It was a solemn and interesting occasion. A variety of circumstances and associations tended to make it so. As that church was receiving of the Lord one friend, to watch with a shepherd's care and affection over its interests, it was just taking a last farewell of another—that excellent and devoted man, Mr. James P. Ramsey, who had evinced his love for Christ and Christ's cause, by his long and lively interest in that church's welfare. His decease was hourly expected, both by himself and others. On sabbath morning, the 6th July, he entered his Heavenly Father's house. Faith and hope supported him to the hour of his departure, and a more tranquil and happy death is seldom witnessed. "Blessed are the dead who die in the Lord."

JOURNAL OF MR. THOMSON DURING A TOUR TO JERUSALEM AND VICINITY.

Ride from Jerusalem to Jerico.—*April* 16, 1833. The "Holy Fire" was the closing ceremony of the great week, and very early this morning we left the convent of Archangel, passed down the Via Doloroso to the palace, where the guard was already in motion, and

from there, without a moment's delay, with the white flag of the pilgrim in front, and the green of the prophet in the rear, we set forward. It was a merry hour apparently to every body. The whole population of the city, of either sex and every age, in their best, lined the zigzag path, along which the pilgrim host was to pass. With noise and pomp, such as Arabs only can affect, we passed out at St. Stephen's gate, wound our way down into the narrow vale of Jehosaphat, where *once* ran the little brook Cedron—over the south point of Olivet, and *by* the miserable remains of the city of Mary and Martha and Lazarus; and then prepared ourselves to *descend;* for you remember that we must "go *down* to Jerico." And sure enough, *down, down* we did go, over almost perpendicular rocks, for more than a mile, when the path becomes less precipitous. Still, however, following the dry channel of a brook, you go down for several miles farther, and seem as if descending into the very bowels of the earth. How admirably calculated for "robbers!" You are walled in by such lofty and perpendicular rocks, as render escape impossible, while you might be crushed to death by huge rocks rolled down from the mountains above. The danger is still so great, that strong guards were stationed at short distances on the summits, the whole of the way to the plain.

After leaving the brook, which turns aside too far to the south, we ascended and descended naked hills for several miles, the prospect gradually becoming more and more gloomy. Not a house, nor even a tree, is to be seen; and the only remains are those of a large khan, *said* to have been the inn to which the good Samaritan brought the wounded Jew. Not far from here, in a narrow defile, an English traveller was attacked, shot, and robbed, in 1820. As you approach the plain, the mountains wear a more doleful appearance; the ravines become more cavern-like and frightful; and the narrow passes less and less passable. At length the weary pilgrim reaches the plain, by a long, steep declivity, and doubtless expects to step immediately into the splendid city of Jerico. But alas! no city appears; and, after a full hour's ride, he pitches his tent (if he have one) in a dry, sultry plain of sand, "sparsely sprinkled o'er" with burnt up grass. If he has no tent, a shrivelled thorn bush is better than nothing, and if he cannot get that, let him do as we did, sit down under a broiling sun, and bear it as well as he can.

Finding the sun intolerably hot, we passed through the camp, and went on to the village, about a mile distant, and took shelter under some fig trees which grew around the sheik's palace. This is a high, square, castle-like house, the only one of any size in the place, and tradition says that the little Zaccheus once dwelt in it. In the immediate vicinity, are scattered some forty or fifty of the most forlorn habitations that I have ever seen. Very few of them are higher than a man's head, and are little better than pens or sheds. They are all surrounded by a peculiar kind of fortification, made of a species of thornbush very abundant in the plain. It is cut and platted together, and neither horse nor man will venture to attack it; and hence it is the best that could be provided against the Bedouins, who always make their attack on horseback.

The Arabs of Jerico and the plain are one or two shades darker than the same class on the mountains, only a few miles distant. This is easily accounted for by the great difference in climate. We shivered in our cloaks on the mountain, and boiled in the shade on the plain.

After looking about the village, and riding a mile or two to the northwest, to see the great fountain, Ayne el Sultan, we returned to the camp about sunset, for protection. Having sung, "The voice of free grace," and "There is a land of pure delight," and united with brother N. in prayer, we wrapped our cloaks about us and prepared to sleep. But the scenes of the day, and the circumstances with which we were surrounded, were of too novel and exciting a character to allow of sleep. Canopied with all the gorgeous splendor of an oriental sky, I communed, all night long, with the brilliant lamps of heaven. To the east and to the west, in parallel lines, ran the lofty mountains of Moab and of Valentine, like perpendicular walls reared up to heaven, by the Creator himself, to guard this favored spot. At our feet flowed the Jordan, the most interesting river on the face of the earth; a little to the south, sleep in mysterious silence, the bitter waters of the Dead Sea; whilst underneath us, are the mouldering ruins of old Jerico, whose high walls fell prostrate at the blasts of of Judah's priests. What an assemblage of interesting objects! How well calculated to awaken deep and solemn reflection! Here, the swellings of Jordan rolled back, that Israel's chosen race might take possession of the promised land. Thus when "on Jordan's stormy banks we stand," if the ark of God be there, the dark waters, affrighted, shall flee away at the presence of Him who hath "the keys of death and of hell." Here too, the smitten waters parted hither and thither, when the prophet of the Lord went over to be conveyed to the skies in a chariot of fire. We drink of the fountain which was sweetened by Elisha's cruise of salt. Here, also, our blessed Saviour was baptized, the heavens were opened, the Spirit descended upon him in the form of a dove, and a voice from heaven said, "This is my beloved Son in whom I am well pleased." O! ye guilty cities of the plain, even here do ye lie sealed up unto the jndgment day, suffering the vengeance of eternal fire. Be wise, ye careless, lest you be overthrown and consumed with that other fire which shall never be quenched, and be cast into that other lake, of which this is such a fearful type.—*Missionary Herald.*

THE CAMEL.

Over the arid and thirsty deserts of Asia and Africa, the camel affords to man the only means of intercourse between one country and another. The camel has been created with an especial adaptation to the regions wherein it has contributed to the comfort, and even to the very existence, of man, from the earliest ages. It is constituted to endure the severest hardships, with little physical inconvenience. Its feet are formed to tread lightly upon a dry and shifting soil; its nostrils have the capacity of closing, so as to shut out the

driving sand, when the whirlwind scatters it over the desert; it is provided with a peculiar apparatus for retaining water in its stomach, so that it can march from well to well, without great inconvenience, although they be several hundred miles apart. And thus, when a company of eastern merchants cross from Aleppo to Bussora, over a plain of sand which offers no refreshment to the exhausted senses, the whole journey being about eight hundred miles, the camel of the heavy caravan moves cheerfully along, with a burden of six or seven hundred weight, at the rate of twenty miles a day; while those of greater speed, that carry a man, without much other load, go forward at double that pace and daily distance. Patient under his duties, he kneels down at the command of his driver, and rises up cheerfully with his load; he requires no whip or spur during his monotonous march; but, like many other animals, he feels an evident pleasure in musical sounds: and, therefore, when fatigue comes upon him, the driver sings some cheering snatch of his Arabian melodies, and the delighted creature toils forward with a brisker step, till the hour of rest arrives, when he again kneels down, to have his load removed for a little while; and if the stock of food be not exhausted, he is further rewarded with a few mouthfuls of the cake of barley, which he carries for the sustenance of his master and himself. Under a burning sun, upon an arid soil, enduring great fatigue, sometimes entirely without food for days, and seldom completely slaking his thirst more than once during a progress of several hundred miles, the camel is patient and apparently happy. He ordinarily lives to a great age, and is seldom visited by any disease.

Camels are of two species. That with one hump, is the Arabian camel, and is usually called the dromedary. The species with two humps is the Bactrian camel. The Asiatics and Africans distinguish as dromedaries, those camels which are used for riding. There is no essential difference in the species, but only in the breed. The camel of the heavy caravan, the baggage camel, may be compared to the dray horse; the dromedary, to the hunter, and in some instances, to the race-horse. Messengers on dromedaries, according to Burckhardt, have gone from Daraou to Berber, in eight days, while he was twenty-two days with the caravan on the same journey. Mr. Jackson, in his account of the empire of Morocco, tells a romantic story of a swift dromedary, whose natural pace was accelerated in an extraordinary manner by the enthusiasm of his rider: "Talking with an Arab of Suse, on the subject of these fleet camels and the desert horse, he assured me that he knew a young man who was passionately fond of a lovely girl, whom nothing would satisfy but some oranges: these were not to be procured at Mogadore; and, as the lady wanted the best fruit, nothing less than Marocco oranges would satisfy her. The Arab mounted his heirie at dawn of day, went to Marocco, (about one hundred miles from Mogadore,) purchased the oranges, and returned that night, after the gates were shut, but sent the oranges to the lady, by a guard of one of the batteries."

The training of the camels to bear burdens, in the countries of the East, has not been *minutely* described by any traveller. M. Brue,

who, at the latter part of the seventeenth century, had the management of the affairs of a French commercial company at Senegal, says, "soon after a camel is born, the Moors tie his feet under his belly, and having thrown a lage cloth over his back, put heavy stones at each corner of the cloth, which rests on the ground. They in this manner accustom him to receive the heaviest loads." Both ancient and modern authors agree tolerably well in their accounts of the load which a camel can carry. Sandys, in his travels in the Holy Land, says, "six hundred weight is his ordinary load, yet he will carry a thousand." The caravans are distinguished as *light* or *heavy*, according to the load which the camels bear. The average load of the heavy or slow-going camel, as stated by Major Rennell, who investigated their rate of travelling with great accuracy, is from five to six hundred pounds. Burckhardt says, that his luggage and provisions weighing only two hundred weight, and his camel being capable of carrying six hundred weight, he sold him, contracting for the transport of his luggage across the desert. The camel sometimes carries large panniers, filled with heavy goods; sometimes bales are strapped on his back, fastened either with cordage made of the palm tree, or leathern thongs: and sometimes two or more will bear a sort of litter, in which women and children ride with considerable ease.

The expense of maintaining these valuable creatures, is remarkably little: a cake of barley, a few dates, a handful of beans, will suffice, in addition to the hard and prickly shrubs which they find in every district but the very wildest of the desert. They are particularly fond of those vegetable productions which other animals would never touch; such as plants which are like spears and daggers, in comparison with the needles of the thistle, and which often pierce the incautious traveller's boot. He might wish such thorns eradicated from the earth, if he did not behold the camel contentedly browsing upon them; for he thus learns that Providence has made nothing in vain. Their teeth are peculiarly adapted for such a diet. Differing from all other ruminating tribes, they have two strong cutting teeth in the upper jaw; and of the six grinding teeth, one on each side, in the same jaw, has a crooked form; their canine teeth, of which they have two in each jaw, are very strong; and in the lower jaw, the two external cutting teeth have a pointed form, and the foremost of the grinders is also pointed and crooked. They are thus provided with a most formidable apparatus for cutting and tearing the hardest vegetable substance. But the camel is, at the same time, organized so as to graze upon the finest herbage, and browse upon the most delicate leaves; for his upper lip being divided, he is enabled to nip off the tender shoots, and turn them into his mouth with the greatest facility. Whether the sustenance, therefore, which he finds, be of the coarsest or the softest kind, he is equally prepared to be satisfied with, and to enjoy, it.—*Penny Magazine.*

DEATH OF MISSIONARIES.

Through the medium of the New-York Journal of Commerce, we have the deeply afflicting intelligence, that Mr. and Mrs. Laird, and

Mr. Cloud, missionaries of the Western Foreign Missionary Society to Africa, and Mr. Wright, of the Methodist Missionary Society, have all died of the fever incident to foreigners, in that country. Mr. Pinny has been very ill, but is recovering. This is a heavy stroke to the Western Foreign Missionary Society, to the church, and to the hapless land which has become their grave. The dispensations of God, however mysterious, are undoubtedly wise and good. They are probably intended to try the faith of his people, and to awaken in them a spirit of humbler dependence, and more fervent prayer, in relation to their efforts to carry on the spiritual warfare in the hitherto undisturbed dominions of the powers of darkness. We would also suggest the question—whether the annihilation of the missions from Basle, in Switzerland, and from Pittsburg, in Pennsylvania, upon that fatal shore, does not indicate the propriety of educating and sending out pious *Africans*, from this country, as better fitted, from natural complexion and constitution, to survive the seasoning, and more likely to live and labor with success, for the salvation of their father land? There are other parts of the world, where missionary labor is as needful as in Africa, and where the climate is not so certainly fatal to white people. If there were no alternative, but to send white missionaries, or none at all; then we would say, send them—send as many as may be willing to go. They will go with the martyr's spirit, and they will obtain the martyr's crown; the cause will be retarded by the perpetual work of death; but it will ultimately triumph over death and the grave. Still, when we look at the number of colored christians in this country, in the West India Islands, and in South Africa, we cannot believe that a number of suitable persons may not be found among these, who would be willing, after a moderate degree of mental training, and enlarged christian knowledge and experience, to plant the banners of Christ's kingdom on the western shores, and in the populous inland regions of Africa. We annex an extract from a letter of the Rev. Mr. Pinney, colonial agent, to R. S. Finley, Esq.

"Monrovia, May 10, 1834.—Mr. Temple, the last of the band of Presbyterian missionaries who landed in Africa the first of January last, to try its perils, will hand you this note, and communicate more at length, the tidings which my pen is loth to speak.

"Mr. T. will, I trust, do good while at home. He is desirous of ordination, and expects to return very soon. The vessel sails in about two hours, and time is short. Our losses do not dishearten me. I trust the church will not be discouraged. God is about to try us, but I hope some good will be found, and faith which shall not tremble, though a thousand fall."—*Cincinnati Standard.*

SACRED HARMONY.

We would again remind the churches, and individuals who may be interested, that the *Singing Books*, published by order of our Synod, are ready for distribution; and that it is very desirable that they should be taken off the hands of the Committee, and paid for at the approaching meeting of Synod.

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RELIGIOUS COMMUNICATIONS.

CHRIST HIS PEOPLE'S RIGHTEOUSNESS.

[Written by the late Rev. J. V. S. Lansing, during the early period of his ministry.]

And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.—Jer. 23.6.

The person to whom these words refer, is called, in the preceding verse, a righteous Branch: "Behold, the days are come, saith the Lord, that I will raise unto David a righteous Branch." There had been many descendants of David, who had sustained the relation of kings and rulers to the people of Israel; but, in the exercise of their authority, they gave full proof that they were but men, possessing a sinful nature, encumbered with frailties and imperfections. It had been many times intimated by the prophets, that one of David's descendants should come to the throne, whose dominion should be established forever, whose righteous government should secure to its subjects the enjoyment of perpetual prosperity. As his reign was to be peculiar for its justice and benevolence, so also was he to be a person of extraordinary character. His nature, unlike that of all the kings and princes before him, was to be entirely free from the pollution of sin, and he was to possess all those qualifications that are requisite for one who, without a single instance of failure, would execute judgment and justice in the earth. In the chapter before us, the promise of a Messiah is again repeated; and while his character, as a man void of the imperfections of a sinful state, is clearly pointed out, by his being termed a righteous Branch, our text, which follows in the next verse, discovers the remainder and by far the most mysterious part of his nature: And this is his name whereby he shall be called, the Lord, or as it might be rendered, *Jehovah our righteousness.* The term Jehovah, in the sacred scriptures, is applied, in no instance, to any but the self-existent, immutable, eternal God; and it is employed in this passage, to teach us who that great personage is, that came into the world as the promised Messiah. Though his birth-place was a stable, and his cradle a manger; though he was poor indeed, without a house of his own to shelter him from the storm, or a bed to receive his weary frame; yet he was the great God who made heaven and earth. Possessed of infinite power, when he was hungry he might have turned the very stones into bread; when he was persecuted and led away to an ignominious execution, he might,

with a single word, have laid his enemies dead at his feet. But such an exercise of his sovereign power would, by no means, have been consistent with his designs of mercy. The Son of God must endure the contradiction of sinners against himself; must be hated and persecuted of men; and finally, to make his humiliation complete, must be led as a sheep to the slaughter: for thus it became him, as the captain of his people's salvation, to be made perfect through sufferings. Here is a life of self-denial, at which the infidel may scoff; which the proud pharisee may regard with derision, and in which the cold formalist can see nothing very attractive. But the genuine disciples of Jesus look upon it as the sole foundation of all their hopes of heaven; and while they contemplate these circumstances of poverty and suffering, their faith discovers something glorious here. By looking upon Jesus as the Lord their righteousness, they fulfil the prediction—"And this is his name whereby he shall be called, the Lord our righteousness."

The Lord Jesus Christ is called, the righteousness of his people, because they are made the righteousness of God in him; because in him they possess all that is necessary to reconcile them to God, and give them a title to eternal life. To constitute such a righteousness as will save sinners, two things are necessary. Since they are under a broken covenant, they must, in the first place, suffer the penalty of the violated law; and, next, they must render to that law a perfect obedience. The least failure in either of these particulars, will render their salvation utterly impossible—impossible, because the justice of God is an attribute which he delights to honor: Justice demands an absolutely perfect obedience, and can accept instead of this, nothing but the endurance of eternal wrath, the penalty for disobedience; impossible, because God hath said, that the wages of sin is death, and his faithfulness to his word will effectually bar the gates of heaven upon those who are chargeable with transgression. Many, indeed, forget the truth, that "justice and judgment are the habitation of his throne." Ignorant of the evil nature of sin; puffed up with a conceit of their own goodness; they vainly suppose, that a few pangs of remorse for sin, and such obedience as they can render, will be amply sufficient to recommend them to the tenderness of divine compassion, and secure them the happiness of a heavenly mansion. But they are by no means aware of their lost condition: little do they think that all their sorrow is but the dictate of fear, the sorrow of the pit. Little do they think that all their obedience is but continued rebellion. "They that are after the flesh do mind the things of the flesh;" and this is all they can do. But even supposing the order of nature were reversed, and it were true that a corrupt tree could bring forth good fruit; that bitter fountains could send forth sweet waters; yet all their goodness could never remove the curse. Have they not offended in many things? This they will not deny. Well then, what answer will they make to this declaration? "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all;" "for it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them."

Gal. 3.10. Oh, how completely helpless is the race of man! Born under that condemnation which came upon all men by the offence of one—Rom. 5.18; they begin to add to the amount of their guilt as soon as they are capable of moral action. They add sin to sin, and iniquity unto iniquity; serve Satan with alacrity, and give full proof, that the "God of this world hath blinded their minds;" 2 Cor. 4.4, and, although, to the detriment of their own souls, they may think otherwise, yet this god of theirs, this deadly foe to all that is good, this cruel master who delights in the ruin of their immortal souls, while he holds them as his prey, his lawful captives, is far too mighty for them. If those doors of Satan's prison, which have been closed upon them, shall ever be opened, other strength than theirs must be called into exercise. The debt they owe must be fully paid, the law they have transgressed must be magnified, it must be made honorable.

But we may turn from this scene of wretchedness to brighter prospects, and behold, in Jesus Christ, the very thing we want. He hath fulfilled all righteousness, and also the true Lamb of God, slain for the sins of men. His sacrifice is the only sacrifice that could ever take away sin. None of the ceremonies of the Jewish ritual, could by any means remove the curse of the law; "For it is not possible that the blood of bulls and of goats should take away sins," Heb. 10. 4. All these were but a shadow of good things to come. They were a merciful dispensation, by means of which, while the Jews were instructed that, without shedding of blood, there is no remission, they might look forward to a better sacrifice, Heb. 9.22. Yes, let us call upon our souls and all that is within us to bless the Lord, that while offended justice could take no delight in Jewish sacrifices and offerings, and burnt offerings, and could find in them nothing meritorious; it found satisfaction in a better sacrifice, in the Lord Jesus, of whom it is written, "This is my beloved Son in whom I am well pleased;" even that beloved Son who hath "given himself for us an offering and a sacrifice to God for a sweet smelling savor," Eph. 5.12; even that beloved Son, who, when he had finished his work, ascended up on high, and made the incense of his blood to arise in clouds about the throne of Jehovah, who, perceiving the goodly smell, orders the sword of justice to return to its scabbard. There shall it sleep, never, never to awake against any of that happy people whose God is the Lord.

That the sufferings and obedience of our Lord Jesus Christ, were a complete satisfaction to law and justice, in behalf of all those for whom he laid down his life, will more fully appear from the following considerations:

First, He was made of a woman, made under the law—Gal. 4.4. Since it was necessary that the same nature that sinned should also suffer for sin, the Son of God, that he might sustain the office of mediator between God and man, assumed into personal union with himself, as the second person of the adorable Trinity, the whole nature of man, consisting of body and soul. "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same." "For verily he took not on him the nature of angels; but he

took on him the seed of Abraham. Wherefore, in all things it behooved him to be made like unto his brethren:" Heb. 2.14,16,17. But how could he be made under the law; and that too, a violated law, since he "did no sin, neither was guile found in his mouth?" 1 Pet. 2.22. This, indeed, is a mysterious subject. Here we behold the infinite mercy of our God. This was the beginning of mercy; the foundation of all other mercies. That Jesus, "who knew no sin, should be made sin for us:" 2 Cor. 5.21. He bore the burden of all our sin; for, "the Lord hath laid on him the iniquity of us all:" Isa. 53. Thus was he made under the law; for the law recognizes him as the surety of his people. And as they have nothing to render for the least of their sins, the whole weight of divine vengeance must fall upon his head. The law charges him with all the transgressions of his people, as well those they have already committed, as those they are yet to commit; and while he is considered a sinner by imputation, how shall he release himself from the demands which the law makes upon him, but by suffering the penalty, the wrath of God, and rendering a perfect obedience? But he was released, and in token of the accomplishment of his difficult work, was welcomed again at the right hand of the majesty on high.

Secondly, If he did not fully satisfy the claims of justice, whence came those miseries to which he so willingly submitted? Christian, can you look upon your crucified Lord; can you see him heavily laden with all your sins; charged with the work of removing them all out of the way, and carrying them, as the scapegoat, into the wilderness of oblivion; can you think of him, when his soul was exceeding sorrowful, even unto death; when he prayed in the agony of his soul, while "his sweat was as it were great drops of blood falling to the ground," and he cried out, "O, my Father, if it be possible, let this cup pass from me;" can you follow him in all the circumstances of his ignominious treatment, and hear the death cry of the dying Saviour, "My God, my God, why hast thou forsaken me?" Oh, can you think of these things, and not perceive that the redemption of the soul is precious? The sword of justice entered the very heart of the Saviour; and then was shed that blood which obtains the remission of sins. Then was wrought out that everlasting righteousness which satisfies offended justice, and secures to the people of God the gift of eternal life. Now, this righteousness of God is imputed to the believer. As the Redeemer took the place of sinners and became one with them in law, that he might bear their iniquity, and might be viewed in the same light as if he himself had committed that iniquity, so now we find those sinners occupying the place of the Redeemer, and all he did and suffered is looked upon as their work, and infinite wisdom and goodness now views them in the same light as if, in their own proper persons, they had suffered the penalty, and rendered the obedience required by the law; "For God hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous;" Rom. 5.19. But, while these things are so, we

must be careful to avoid a mistake on this subject. We must not suppose that the redeemed ones, previous to the "washing of regeneration and renewing of the Holy Ghost," are not children of wrath even as others. For while it is confessed that the merciful Lord looks upon them as the objects of his love, as those who, at the appointed time, are to be created anew in Christ Jesus; at the same time, it cannot be denied, that as long as they possess the stony heart of nature, they are yet in their sins; they are still under the broken covenant of works, the wrath of God is still denounced against them. But, as certainly as they are the sheep, for whom the good Shepherd gave his life; so certainly shall the mercy of God follow them, and direct every circumstance of their lot which is necessary to bring them into the fold of Christ. Lydia must be saved; but Paul, directed by a vision of the night, must first go into Macedonia, and preach to her the unsearchable riches of Christ: Acts 16. And who can tell how many a poor African will bless the Lord, that he was stolen from his country and dear native home, and brought in chains of slavery to a land of gospel liberty? Thus does love, everlasting love, pursue its object, though in itself it be a vile and loathsome object, till the poor, wandering, helpless sinner is brought, by the faith which is of the operation of God, to perceive his ruined, accursed state; and, from a sense of his utter helplessness and misery, to receive the Lord Jesus as his complete Saviour. And oh, what solid grounds of hope are then laid open to his view! True, he has broken the law and incurred the penalty of death; but Jesus has fulfilled the law and suffered the penalty in his stead. True, in himself he is a most unworthy creature: but in Jesus he is worthy, he is righteous: he has become dead to the law, by the body of Christ. The first husband, the law as a covenant of works, has no more power over him. It is dead, it can no more bring him into condemnation; while he is married to another, even Jesus, to whom he is so united by a living faith, and in whom he possesses such a right of property, that he now calls him by his name, the Lord my righteousness. Behold, upon how solid a foundation the whole edifice of salvation rests! The chief corner stone that supports the whole, is Jesus Christ the righteous: "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious, the redeemed of the Lord, as lively stones, are built up a spiritual house." They are the members of that spiritual body of which Christ is the head. And as every member is required to be in its proper place, in order to constitute it a perfect body, so must every redeemed soul be saved and brought to glory, that the body of Christ may not be imperfect. And so efficacious is the righteousness of Jesus in bringing every member to its proper place, that sooner than one shall be lost, the thrones of kings shall totter to their base, and the channels of the deep shall become dry land, that the lacking member may be found.

Having shown, wherein the righteousness of the Lord Jesus consists, and that it is the righteousness of his people, who, by the exercise of saving faith, receive it as their own; let us now, for a few moments, examine what are the characteristics of this new faith,

whereby we look upon him as the Lord our righteousness. And,

First, It is a *precious view*. To a person confined in a damp, unhealthy dungeon, even a faint hope of being one day set at liberty and permitted to breath again in a wholesome atmosphere, is cheering to the soul. How much greater will be his joy, when the doors of his prison fly open and a welcome voice declares his captivity at an end! What pleasing associations will fill his enraptured mind, on the bare contemplation of his deliverer! How will he delight to ponder, again and again, that marvellous train of circumstances which led to his release. His deliverer is constantly before the eye of his mind; and the means by which this wonderful change was effected, carefully laid up, as a rich treasure, in the storehouse of his memory! Is this the case with one who is rescued from the oppression of, at most, a few years only? In how much higher a degree will it be the case with the happy mortal who is rescued from the prison of hell—from eternal perdition. In himself or his friends there was no help. For any thing he could tell, he must dwell with devouring flames, he must lay down in everlasting burnings. A Saviour, it is true, had appeared for sinners: but for any thing he could tell, himself was one of those who are appointed unto wrath. Then, when he is about to give up all for lost, at that critical moment, the blessed Jesus comes into view, opens his side, shows the wound and says, "Son, be of good cheer, thy sins are forgiven thee." Will not this be esteemed the most precious season of his life? When Christ, the great bridegroom, takes the wedding garment, that excellent robe of his own righteousness, wrought by his own hands, and presents it to the astonished mortal as the freest of gifts! To them who believe, the view of a crucified Redeemer is precious. And it is not only a precious view, but,

Second, It is a *transforming view*. Much is said, among the wise of the world, on the subject of morality. Learned men and sages have spent much of their time in investigating its principles. But while they have said much on the subject that is truly excellent and worthy the attention of every good man; they have utterly failed in describing the means by which a person may so act, that his conduct shall be approved in the sight of God. No action, no conformity to the moral law, can be right in the sight of infinite purity, that does not spring from the principle of love. The love of Christ must exert its sweetly constraining influence; and this constraint is the most powerfully felt, when the mind has a view of him, "who died for all, that they which live, should not henceforth live unto themselves, but unto him who died for them, and rose again:" in order that we may love it, there must be a perception of the beauty of holiness; and whence can this be obtained but from a view of a crucified Saviour? "In him dwells the fulness of the Godhead bodily." And when our eyes are opened to behold his righteousness, then doth God "shine in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ:" 2 Cor. 4.6. Then do we see the glory of his perfections; we see the glory of God's justice, which must first be satisfied, even at the expense of the sufferings of the Lord Jesus himself, before there can be any exercise of mercy. Then do we see

the glory of God's mercy, which has sometimes been called, his darling attribute; for so precious was its exercise in the sight of the Lord, that, rather than keep it always locked up in his own infinite mind, God the Son chose to humble himself and become obedient unto death, even the death of the cross, that he might remove the bars of justice, and thus open wide the doors of mercy. Then do we see the glory of his wisdom, devising such a wonderful plan of salvation, far exceeding the comprehension of the highest angel. And then it is, that we see the glory of his everlasting love, which could exercise itself upon objects so degraded, so polluted as we are. The sight of these glories in the face of Jesus, does indeed afford but little knowledge of the great God, but still it discovers enough of him, to make us perceive that he is supremely excellent; to make us love him for his own excellencies, and to influence the mind with the ardent desire of being conformed to Christ. Truly, this is a transforming view. And,

Third, It is an *humbling view*. Previous to the discovery which faith makes of a crucified Saviour, how is the heart swelled with pride! The mind is puffed up with the vain conceit of abilities for the service of God, and of knowledge sufficient to lead to the attainment of heavenly felicity. While the polluting nature of sin is not seen, the curse of the law is not felt; but when the Holy Spirit lights up the candle of the Lord in the dark room of the soul, and takes of the things laid up in the precious treasury of Jesus, and shows them unto us: then we begin to see what vile sinners we are; a sense of unworthiness leads to the hearty acknowledgment of the truth, that in ourselves we are completely lost, and absolutely deserving of everlasting banishment into the bottomless pit. A sense of our natural unfitness for the society of angels and of a God of infinite holiness, will cause us to wonder that it is even possible we can be so purified, by the power of the Spirit, as to become the holy inhabitants of heaven; and, while a view of this blessedness takes possession of the mind, the righteousness of Jesus is regarded as the sole foundation of all our expectations. Our sins closed up the gates of heaven against us, and might have pierced our souls through with the sorrows of eternal death; but Jesus himself bare them in his body on the tree. 1 Peter 2.24. And while we see that these sins have pierced him, we mourn for him with the most ingenuous sorrow. The tenderest concern is excited by the thought, that an innocent being, a happy being, the offended Lord himself, should so interest himself in our behalf, as to become a man of sorrows and acquainted with grief; and that, too, for the sake of us unworthy creatures, when, by leaving us to suffer the just demerit of our crimes, he might, consistently with his justice and his dignity, have avoided this extreme misery. Oh! how comes it to pass, that the Son of Man did not rather leave all men to perish in their sin? Why, may each one say, why did he not leave me to perish? What did he see in me, that first attracted his favorable notice? Why was I not left with others from whom he would not remove the curse of the law? Why must my sins give him so much pain? Oh, my vileness! my vileness!

But precious and transforming and humbling as such a view of a

crucified Saviour may be, and much as the christian may value it, it is not at all times enjoyed in the same degree; and sometimes, it would seem, to be scarcely enjoyed at all. It is a blessing of which the Lord appears to be sparing. Often is the light of his countenance withdrawn, and his children are left to mourn the hidings of his face. Often is remaining sin permitted to show itself in the most hideous forms; and doubts and fears, a dismal train, follow close upon its heels. Then what affliction is there! What struggles of faith against the plausible insinuations of unbelief! Oh, says the distressed soul, could I but believe, when I think of Jesus groaning away his life upon the cross—could I but believe that all my sins were there—then I should have peace. But instead of this, I see nothing around me but clouds lowering, storms arising, billows swelling; and alas, I am already beginning to sink into the waters of despair! Lord, save me! But be not afraid: the angel of the Lord encampeth round about them that fear him. When the enemy cometh in like a flood, the spirit of the Lord shall lift up a standard against him. The Lord Jesus shall stretch forth his hand, and chase away your unbelief with his gentle rebuke—"Oh, thou of little faith, wherefore didst thou doubt?" But still your heart fails within you. The view of your own weakness disturbs the repose of the soul. You have so little strength against temptations; so little self-denial; so little is done for your Lord and Master; and you think all this is but fearful evidence of your being still out of the ark of safety. In short, your unworthiness occasions distress. You are a little too unworthy, and have not quite enough of good works, to entitle you to hope for life eternal. Ah, is not this a looking at the loathsome garment of self-righteousness? Is it a matter of wonder that no comfort is to be derived from the sight of these filthy rags? Remember that nothing is the ground of acceptance with God but the righteousness of Christ; and if you can boast of no other work than that of giving a cup of cold water to a disciple, in the name of a disciple; yet this alone, while you have the testimony of your own conscience that your heart is still for Jesus, shows as convincingly that you belong to the family of Christ, as if you had done ten thousand things. But do you still seek for evidence that you are clothed in this most excellent robe of righteousness; bear with me while I make a few inquiries. How does sin appear to you? Do you look upon it as that abominable thing which the Lord hateth; and do you hate it too? Why are you sick of sin? Is it because you fear it will ruin your soul? Multitudes would gladly be delivered from it, as the cause of their perdition, who still love to indulge in it. They forsake it with reluctance, and consider their separation from it a great trial. But what do you think on this subject? Shall I not disclose your thoughts, if I say that you know what it is to be cast down in the dust, in view of your own vileness? You know that nothing you can do, is fit for the pure eye of Jehovah to behold. You feel jealous of that rising pride, which delights itself in view of supposed good works; and a voice proceeds from the inmost recesses of your heart, crying out against all sin as that to which you never can be reconciled, as that

which you cannot but loathe with your whole soul. Let me ask, further: How do you hope to be saved? On what grounds do you expect admittance into heaven? Many say they trust entirely to the merits of Christ, who still build all their hopes upon their faith, or some other good exercise or feeling they have experienced. But does not your heart revolt at such a frail dependance? And is not your eye fixed upon that wedding garment which the great Bridegroom gives to every guest? Can you consent that any thing else should turn away the wrath of God, but the righteousness of Christ? And when the thought arises, that something you can do is to turn the scale and render you acceptable to God, are you not altogether dissatisfied with such a rebellious thought? Let not your heart deceive you here: nothing but the work of Christ can be of any avail. When the law speaks condemnation, the reply must be, "Christ hath redeemed me from the curse of the law:" this is all my hope; for, if this be not so, then truly I am lost for ever. And when conscience condemns, oh! do not seek relief by forgetting your crimes, by taking refuge in promises of amendment, or by immediately endeavoring to do some good thing, to regain the favor of your offended God; as though he were but a man. Nay, do not thus; but seek that fountain which is "opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness." Get washed in that, and be cleansed at once from all your uncleanness. Seek access, by faith, into the justifying grace of God, and bless his name for the glorious salvation. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God." "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." "Fear not, therefore, oh, ye afflicted ones, tossed with the tempest and not comforted; fear not: the merciful Lord will bring you forth to the light, and you shall behold his righteousness; and call him by this name, The Lord our Righteousness."

REVIEWS AND CRITICISM.

REVIEW.

[Concluded from page 94.]

Sketches of Turkey in 1831 *and* 1832: by an American. New-York, J. & J. Harper. 1833. 8vo. pp. 527.

In our number for March last, we gave an analysis of part of this work; and now propose to state some facts that will enable our readers to form correct notions of the interesting position which Moham-

medans now occupy. The religion of the false prophet has, for twelve hundred years, interposed a barrier to the spreading of christianity and civilization, over a large and fertile portion of our globe. "But," (to use language attributed to the present chancellor of England,) "the faith which prevailed from the wall of China to the pillars of Hercules, and stretched southward to the unknown sources of the Nile, is now every where divided and decaying." This faith, from propagating itself with fire and sword, has become comparatively mild and tolerant. The present sultan, Mahmoud, has, in Europe alone, eight millions of nominally christian subjects, to whom he has extended many and substantial privileges. The present pasha of Egypt, Mehemet Ali, who has raised himself from the humble station of a taxgatherer, is also, as it is understood, relaxing the rigor with which his christian subjects are treated, and is, moreover, introducing many useful reforms into his government. The language of Mohammedan sovereigns towards their christian subjects, is no longer what it was, when the propagators of the faith were flushed with victory and conquest. Neither Mahmoud or Mehemet Ali, we imagine, would *dare* use the language of the caliph Caled to the Greeks, in the seventh century: "Ye christian dogs, you know your option: the Koran, the tribute, or the sword." Both of these sovereigns now tolerate christian missionaries in their dominions; and the signs of the times seem clearly to indicate, that vast and important changes are about to take place in Egypt, in Turkey, in Europe, and in Asia Minor.

The *hope*, even, that *Egypt* is about to be disenthralled from bad government, ignorance, and degradation, is extremely exhilarating to the christian and philanthropist. Under a good government, it would become the garden and granary of large portions of the earth, and one of the most enchanting countries on the globe. That our readers may not think that we exaggerate, we copy the following description of it, when conquered by the caliph Omar:

"Egypt is composed of black earth and green plants, between a pulverized mountain and a red sand. Along the valley descends a river, on which the blessings of the Most High repose, both in the evening and in the morning; and which rises and falls with the revolutions of the sun and moon. When the annual dispensations of Providence unlock the springs and fountains that nourish the earth, the Nile rolls his swelling and sounding waters through the realms of Egypt: the fields are overspread by the salutary flood, and the villages communicate with each other in their painted barks. The retreat of the inundation deposits a fertilizing mud for the reception of the various seeds; the crowds of beasts and men who blacken the land may be compared to a swarm of industrious ants; and their native indolence is quickened by the lash of the task-master; and the promise of flowers and fruits of a plentiful increase. Their hope is seldom deceived; but the riches which they extract from the wheat, the barley, and the rice, the legumes, the fruit trees, and the cattle, are unequally shared between those who labor and those who possess. According to the vicissitudes of the seasons, the face of the country is adorned with a *silver* wave, a verdant *emerald*, and the deep yellow of a *golden* harvest."

Mehemet, the present pasha of Egypt, was born at an obscure village in the province of Roumelia, on the lower Danube; and may be ranked among the extraordinary men of the age. Besides his military exploits, he has made roads and canals, and founded colleges and schools. He strives also to create a thirst for knowledge among his subjects. There is hope, then, that Egypt will soon be raised from its long debasement, and that literature, science, and christianity, will obtain in it a strong hold. Its physical resources are immense, as cotton, sugar, silk, tobacco, grains, fruits, marble, and various other riches, are its natural products. Such a country, if its energies are properly directed, cannot long be kept out of the pale of civilization, science and christianity.

Let us now briefly turn our attention to Turkey Proper, at present under the rule of the Sultan Mahmoud. He, too, may be called one of the great reformers of the age. His subjects in Europe and in Asia, along the Levant and the Euxine, have been estimated at forty millions. These all occupy a fruitful soil and an excellent climate. A large portion of these people are already nominally christian, and many others of them are only *nominally* Mohammedan.

The Albanians, who inhabit a tract of country on and near the gulf of Venice, *profess* Mahommedanism, but are not scrupulous about its precepts. They are illiterate, but active and enterprising. The College of the Propaganda at Rome, once published books in their language, but no efforts have been lately made, it is believed, to propagate christianity among them.

The Bosnians, too, who inhabit a province of Turkey on the river Sava, which empties into the Danube at Belgrade, are considered by the Turks of Constantinople, as *half infidels.* In Bosnia, polygamy is almost unknown; both sexes enjoy the privilege of choosing their companions for life; and unmarried females appear without veils. A traveller affirms, that if they could be enlightened, and the gospel be preached to them *in its purity*, they would embrace it.

The power of Turkey now, instead of creating alarm in Europe, creates jealousies and dissensions. If the present sultan succeeds in carrying on his attempted reforms, and thereby makes Turkey virtually an European nation, it may retain its name on the map. But if, on the other hand, rebellion in the provinces should continue to be successful, and the ambition of Russia should prompt her to a few more armed interventions, Turkey, as such, must cease to exist. It has been thought that Russia will foster discord in Turkey, so that Mahmoud will find that all his plans of reform are abortive. Should this be the case, the *liberal* nations of Europe have already proposed to seize the fertile country on the Lower Danube, and erect there a government that shall serve as a barrier to the ambition of Russia. If, then, Turkey shall become modernized, or broken into fragments, (and one or the other, it would seem, must surely take place,) the barrier it has interposed to the spread of the pure gospel, will be effectually prostrated. It appears, therefore, to be highly probable, that Protestant Christendom will soon be called on to send heralds of the cross among the followers and soldiers of the crescent. Schools

are now establishing throughout the empire; books of science are being translated; and the Bible is already translated. The statesmen of Turkey, are, it is said, many of them, already convinced, that all attempts to bind the religious faith of a nation, by secular penalties, are vain and impotent. There are, if we may credit recent accounts, already some men in Turkey, comparatively enlightened. The "schoolmaster" there, as every where else, "is abroad," and the barriers which have kept out civilization, are breaking down. The Turk, having long been accustomed to witness the fooleries of the Greek and Latin churches, in their senseless adoration of pictures and images, has been led to conclude that christianity is a religion unworthy of his regard. Let, however, *primitive* christianity be set before him in its purity; let him open his eyes to the flood of light which has been poured upon its evidences; and above all, let him see its spirit and precepts exemplified in the pure life of the humble and self-denying missionary: and his faith in the dreams and reveries of the false prophet, will soon begin to waver. Let the labors of the missionary be preceded by a general diffusion of tracts, and let schools be established in every province and in every principal town. These schools and tracts will serve as torch lights that must chase away a part of the moral darkness.

When, we ask, in conclusion, will christendom awake to a sense of her duty on the subject of missions? Ethiopia is *literally* stretching out her hands to receive the gospel of the Saviour. The millions of China, and the rest of Asia, are greatly relaxing in their opposition to its entrance. Turkey, too, so long under a strong delusion, will soon become, if it has not already, a field for missionary enterprize, perils, and labor. Let the church awake. For every soldier she sends abroad, she will gain ten new recruits at home. Let her see to it, that all her forces are clad in christian armor. Let every true christian consider, that "diligence in business" becomes him. Let him gather wealth in every way that honor will justify; not to spend it on himself, or to hoard it, but that he may participate in the glorious privilege of sending the gospel to the heathen. The Saviour *commands* this. God sends his spirit to crown with success every well directed effort in this great and good work.

The National Preacher, *No.* 88, *September*, 1833. *Two Sermons*, by Rev. G. W. Perkins, Montreal, Canada. *The sinner's ability to obey God if he will.* "Prophesy not unto us right things, speak unto us smooth things." Isaiah 30.10.

Every man engaged in business finds it necessary, in order to guard against loss, to make himself acquainted with the distinctive marks of spurious money, and the deceptive arts used to put it into circulation. In these days, similar prudence is requisite, on the part of those who desire to abide faithful in the doctrine of Christ, in "obedience to the faith for his name." When great errors, ruinous to the prosperity of souls, are passing currently among multitudes for truth,

and are allowed to spread in churches professedly sound in the faith; when many precious doctrines, the gold and silver of the sanctuary, are more or less adulterated, and when the princes and rulers of Zion are chief in this trespass, disseminating, with assiduity and deplorable success, and in some instances by the aid of attractive disguise, pernicious opinions, which they are bound, by official engagement, to abjure and oppose; at such a time, a necessity is laid upon the friends of religious truth, in keeping and guarding the sacred treasure committed to them, to ascertain, as far as they can, the entire purport of these progressive errors, the image and superscription they bear, and the artifices employed to make them current. In attaining knowledge of this kind, ample means are furnished in these sermons by Mr. Perkins. On this account, and this *only*, we deem them of some use, and worthy of notice. He has not, at least according to the testimony of our perceptions, increased the New Light, (as it is called,) but he has shown to us the fashion of the lamps, and the kind of oil used to produce it. He has given, under the high, and no doubt cordial sanction of the American National Preacher, to all whom it may concern, an accredited *expose* of the doctrinal sentiments, on several important subjects, of those constituting the New School, and a fair *specimen* of the style of preaching which they judge to be evangelical.

It is the aim of the author, as avowed in his introduction, to obviate an objection against the doctrine of future punishment. The terms, however, in which this avowal is made; the nature of the premises from which, it is pretended, this objection is drawn; the title, the whole tenor and spirit of these sermons, evince, that the real and scarcely covert object is, to assail the old scriptural doctrine of man's impotency to do any thing spiritually good, until he is "born of the Spirit," "created in Christ Jesus unto good works."

"Thus it is, that the smooth and easy doctrine, that there is no eternal punishment, rests on the other smooth doctrine, that man is unable to do his duty, and, therefore, cannot deserve eternal punishment; and to my own mind, this objection appears perfectly unanswerable."

It is sufficient here to appeal to facts, which prove incontrovertibly, to the confusion even of cavil, that the doctrine which it is the chief design of these sermons to vilify, is not connected, either in speculation or practical effect, with the denial of future punishment. If, as this author asserts, these two are equally untrue, and so intimately related that the latter is rooted in the former, we would naturally expect to meet them always conjoined. Errors, especially such as affect religion and morals, when they have any native affinity for each other, will, sooner or later, show it by their visible coalescence. But how is it in this case? Let a few facts, to which we shall briefly advert, attest.

The denial of future punishment, distinguishes the creed of the Universalist. But did it ever enter into the head of the most subtle of this class, that it would favor, in any degree, his forlorn cause, to adopt, in its true sense, so much of the Presbyterian Confession of Faith as relates to the fall and consequent condition of mankind. If

they would thereby gain "one of the strongest," "a perfectly unanswerable" argument, as Mr. P. intimates, how comes it to pass, that, instead of resorting to this fortress, which he assures them is impregnable, they do all in their power to demolish it?

It is notorious that Socinians have always been the most strenuous advocates of the doctrine propounded in these sermons, and every argument now resorted to, to gain it credit, has passed through their hands. Have they not deliberately taken this ground, on account of its being most consonant and favorable to other views of theirs, that sin does not *deserve* punishment or consequently require atonement?

The Jesuits and others, in the church of Rome, entertained the same views of man's ability and will. But their long list of venial sins, their indulgences, penances and purgatory, afford evidence, sufficient to convince any protestant, that they have no right conceptions of the essential demerit of sin, or of the nature and severity of the punishment it deserves.

Will not all the deists in the land coincide with Mr. P. in opinion, respecting the unimpaired powers of human nature? We need not ask, what do they believe of Divine punishment? Let any man, having fully imbibed the main sentiment contained in these sermons, then adopt, in judging of his ability, the second argument adduced to prove it, that "man's own consciousness proves that he can obey God;" let him take these two steps, 1st. That man's strength is the measure of his duty, and 2d. That man's consciousness is the infallible criterion by which to estimate his strength, and we hesitate not to say, he will have made an advancement, at least into the outer courts of that dark temple from which the light of Divine revelation is excluded.

Whenever Mr. P. may be desirous of deriving an argument, further to confirm his proposition from its antiquity, he may obtain it in the traditionary record of the tenets of the ancient Sadducees, who held "that all enjoy the absolute power of doing either good or evil, according to their own choice;" and for the satisfaction of his readers, he might refer them to some standard work on Jewish antiquities; to Godwin's Moses and Aaron, book 1st chap. 11, or to Horne's Introduction, part 3, chap. 6, sec. 2, where our readers may also find that these same Sadducees denied the immortality of the soul, the resurrection of the body, and *future punishment.*

We are, moreover, convinced that a minute survey of this country will corroborate what must have gained the notice of every observant person, that Universalism and its kindred errors are least known in those parts in which the people have been faithfully instructed in the doctrines set forth in the Westminster Confession of Faith; and if the survey be extended to European countries, to their present state or past history, that additional evidence will be gathered of the good effected by means of these doctrines, and that, according as they have been retained or rejected, protestant churches have advanced or declined as to vital godliness.

It can, therefore, not only be affirmed, but affirmed on the sure foundation of palpable facts, that the doctrine of man's inability to

obey God, taken in the relation in which it stands to other scriptural truths, does not, in speculation or practical influence, lead to a denial of human accountability, or of Divine retribution.

Let us now look into his "proposition: viz. that man is able to obey God, if he will."

"*If he will*," is here an appendage entirely superfluous. It serves as a veil, cast over the face of this proposition, to hide but not to change its repulsive features. It may be taken away without the least alteration of the sense. In searching for what is meant, we must discriminate between ability and obedience. The exercise of will has respect to the latter, not the former. If a man wills to obey, he obeys: but if he does not so will, what then? Still he *can* obey. Again, obedience implies commands: where there is no law there can be no obedience. The law of God admits of no abatement: whatsoever it saith in its precepts as well as penalty, it saith to them that are under it. God requires man to obey the whole of it. The proposition laid down, therefore, amounts to nothing else or less than this, that all men, willing or unwilling, regenerate or unregenerate, are able, perfectly and perpetually to obey God.

The author of these sermons and all who preach as he does, well know, what he is constrained to admit, that the above proposition is not in accordance with the terms in which the sacred writers describe the moral condition of apostate mankind. How, then, do they extricate themselves from the difficulty in which they consciously involve themselves, by affirming that to be true, which they know is expressly contrary to the "words of truth?" How can they acquit themselves of the charge, or shelter themselves from the stigma of being, even in their place of solemn responsibility as public teachers, gainsayers of God's word? The expedient resorted to for this purpose, may be learned from what follows:

> "To prevent misapprehension, in meeting the sinner's excuses, it is necessary to keep closely in view the fact, that the terms *can* and *can not*, *able* and *unable*, are used in *two senses*, entirely diverse from one another; and yet a candid mind need not fall into any confusion on that account."

Every reader must be at a loss, as well as ourselves, to see how the effect here anticipated can follow from keeping clearly in view, in the perusal of any book, the "fact" alleged. We must, however, make some allowance for this reverend author. Being under the necessity of avoiding all appearance of controversy, to accommodate himself to the neutral professions and pacific policy of the editor of the National Preacher, he says one thing and means another. By "the sinner's excuses," he means the objections of truth; by "misapprehension," apprehensions adverse to his proposition; and by "confusion," the conviction to which "a candid mind" is liable in reading the Bible, that his proposition is untrue. To set aside these discouraging obstacles, he brings forth his potent "fact;" and we conceive he has not mistaken the tendency or overrated the efficacy of its influence, on those who are weak or ignorant enough to be duped by the arts of sanctimonious controversy, into a belief of its be-

ing fact. Deprived of its aid, how could he, inured as he may be to groping where there is no light, pass through the wide and dreary waste which intervenes between his doctrine and that of the Bible; and how can others follow him? How can any, under the pupilage of such teachers, imbibe their sentiments, without being first drawn into the approval and use of this anomalous rule of interpretation, which has evidently been invented for the specific purpose of setting aside the abundant and unequivocal testimony which the Bible furnishes, that man has not the ability here ascribed to him. The principle implied in this rule is, that the language of the inspired volume is so uncertain, that a negation in terms is an affirmation in meaning; and that when any thing is positively affirmed, the meaning is directly contrary to what is expressed. Something of this kind is experienced to be indispensably necessary, in an attempt to make the scriptures harmonize with the doctrine of these sermons. Of this the author timously notifies his readers, and the notice forms an appropriate preliminary to the arguments relied upon to convince them of man's plenary ability to obey God. Here the most obsequious credulity will, we think, be inclined to ask, how is the alleged "fact" ascertained to be fact? On what ground does this strange rule of scriptural interpretation rest? What authority, what examples, what reasons, are adduced in its support? None. How then did the Montreal interpreter gain a knowledge of it? The meager and inapplicable illustration he subjoins, may answer.

"These two senses may be illustrated thus: I come to a sick man, and ask him to rise and take a walk with me; he says, I can not. I then, perhaps, come to you, indolently reposing on your couch, and ask you to rise and walk with me; but you also reply, I can not. Now, in these two cases, the reply, *in words*, is the same: each says, I can not. But I know, without the least doubt whatever, that the *meaning* is entirely different."

That is, you know that the lazy gentleman told you, what you may, in truth, call a lie. And is this frivolous illustration, seemingly drawn from college recollections, all that can be furnished to aid us in keeping "clearly in view the fact, that can and can not are used in two senses entirely diverse from one another," in the Bible? Were our reverend friend, now in his sober years, to call on one of his parishioners for the purpose of inviting him to take a walk on some mission of mercy, and receive from him, reposing on his couch, the answer, "I can not;" would he not be prompted to inquire, "Are you not able?" and were the answer to this, "I am indeed unable to arise;" would he know how, under these circumstances, to deport himself, or which to use, the language of reproof or of condolence? The answers being given seriously, would it ever enter into his mind to resort to his theory of "the two senses," and to apply it to the language of serious, social intercourse, doing violence to the plainest words, by arbitrarily affixing a signification to them entirely different from what they uniformly express? How then can he concentrate effrontery enough to treat as he does the serious word of God, and that too under the hypocritical mask of replying to "the sinner's excuses?" The

word of God saith, "He giveth power to the faint, and to them that have no might he increaseth strength." Isa. 40.29. "When we were yet without strength," &c. Rom. 5.6. "Because the carnal mind is enmity against God: it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God." Rom. 8.7,8. "For without me ye can do nothing." John 15.5. "No man can come unto me, except the Father which hath sent me draw him." John 6.44. All these and other portions of God's word, Mr. P. sets aside, and does not, in the course of these sermons, deign to notice any of them, except the last, which he in part quotes, merely for the purpose of showing by example how his rule works.

"When our Saviour says, "No man can come unto me," &c. he means, (as in the case of the indolent man just mentioned,) that he does not come, because *he chooses to stay where he is;* he prefers being away from Christ. This is what the Bible means by such language."

There is an irreconcilable difference between the passage cited and the opinion advocated by this bold champion of the New School, which he virtually confesses he has no means of abating, unless he is left in the free enjoyment of his "fact." Using it as he saw fit and best, he has still utterly failed to construct a paraphrase which will hang together, when applied to the whole text as it stands in the Bible. Our Divine teacher assures us, that "no man can come unto me except the Father draw him." This author and his associates in error endeavor to persuade us, that every man can come unto Christ, if he will; yea, and if he will not, and be never drawn by the Father, still he *can* come. The allusion to "the indolent man," considering the end for which it is made, is exceedingly irreverent and reprehensible, inasmuch as it represents our Saviour as speaking in language analagous to that of a man who, from slothful carelessness, says what is not consistent with truth. As to the indolent man, were any one to ask Mr. P. "Why are you disappointed of the company you expected in your walk," would it be deemed an answer agreeable to truth, or calculated "to prevent misapprehension" of the cause, to answer, "he could not come." Were he to persist in this representation, and were his veracity, on account of it, to be afterwards called in question, would he find a vindication of himself in his "two senses?" If an attorney should take such liberty in his exposition of statutes or decisions, would not ridicule from the bar, and a reprimand from the bench, be his recompense? Were we, indeed, to apply this "fact" of the two senses, to these sermons, which are based upon it, the author might aver that we had totally mistaken him, and might throw the whole blame on us, for not "keeping clearly in view the "fact," according to his preliminary advice, that "*can*," as well as "can not," "able," as well as "unable," are used in two senses, entirely diverse from one another."

By the same process of liberal construction, all creeds, which contain articles of faith contrary to his proposition, are conformed to it. "It should be remembered, that when creeds and confessions, in imitation of the language of scripture, tell us that the sinner cannot do

this or that, it is solely in this latter sense in which they use it." That is, they mean, that the sinner can do "this or that." This is, doubtless, put forth in self-defence, and designed to correct, what the new divines look upon as an injurious mistake, into which many good people have fallen, (for which, however, not being initiated in the mystery of "the two senses," they deserve some excuse,) in supposing that they practice duplicity, by professing to adopt a confession of faith, while they denounce as false, what the self same confession literally and unequivocally imports.

Having thus cleared the way as well as he could, or *could not*, (for, according to the philology of the New School, it makes no difference which we use,) and feigned to surmount obstacles which are insurmountable as "truth that reacheth unto the clouds," he undertakes to fortify his proposition by proof.

"And, first, its perfect harmony with the scriptures, proves its truth."

In discerning the harmony of one thing with another, we need a full view of both. The proposition is sufficiently conspicuous. Where are the scriptures which, in the judgment of the preacher, so perfectly harmonize with it? None are mentioned. There is only a brief and general reference to Divine commands, occupying little more than half a page, connected with the peremptory and repeated assertion of an assumed inference, that, therefore, man is able to obey them. This, too, is the only idea contained in the last argument, which is "the plain declaration of scripture." One of these might have been expunged, without diminishing the amount or strength of proof adduced. The former, however, serves as a cover, under which the author places his reply to certain objections, too well known and too frequently urged, to be wholly overlooked.

"But it may be said, that our proposition is inconsistent with the doctrine of original sin. I grant there are misconceptions and perversions of this doctrine, inconsistent with man's power to obey the commands of God."

It is his way so to denominate whatever is inconsistent with such power. But we feel no disposition to suffer him complacently to pursue his way, without saying to him, that if, in what follows, he intends to characterize the opinion of that class of Presbyterians who are the chief opponents of his own, it is an intentional misrepresentation. "The real doctrine of original sin is not, that God creates sin in men directly or indirectly." Were he called upon in court to declare, according to the best of his knowledge, their opinion on this matter, he would not confirm, under oath, what he has here indited. He here insidiously imputes to them, what, he must know, they utterly disavow. He then states the "real" doctrine, as he calls it.

"The true doctrine of original sin is, that men become sinners in consequence of Adam's sin."

This is original sin adapted to his proposition. Let us ponder upon it. What does it amount to? He grants there is such a thing as original sin, distinct from actual sin. That sin is the sin of "men,"

of all men; and being their sin, they are sinners by original sin, aside from and before any actual sin they commit. Is not this what is meant? Were this the meaning intended to be conveyed, still the words used do not show wherein original sin consists, but barely assert that men thereby become sinners, or that original sin, as it attaches to all men, is the consequence of Adam's sin. But the supposed, the apparent meaning, is by no means intended. That would run in a direction not parallel to his proposition, and of course must be a "misconception." We may here remark, what probably has been remarked by others, that these men, especially those who are authors in the New School, make their doctrinal statements, like certain musical instruments curiously constructed, which furnish a variety of tunes, by means of a spring attached to them. There is an *italicised* device of this kind appended to this definition. "Not that God creates sin in them, but that while they *voluntarily* become sinners, it is in consequence of Adam's sin, that they become such." There may be some ingenuity in this, but there is more disingenuity in his treatment of those whom he opposes, whose views he might have given, unobscured by any "perversions" of his own. But instead of doing so, he ascribes to them an odious deformity of his own fabrication, which, from repeated presentation, he seems solicitous should occupy the minds of his readers, and evidently with the intent of elevating their thoughts from the careful investigation of his senseless definition. This definition we would leave to be judged by the evidence it presents in itself of its being an artful combination of words of no definite import, were it not, that, unmeaning as it is, it forms a part of the accredited creed of the new divines; of those at least who make any show of believing in original sin.

"That men become sinners in consequence of Adam's sin; that while they *voluntarily* become sinners, it is in consequence of Adam's sin they become such. This is the true, the real doctrine of original sin."

For ourselves, we can discover no reality or truth in it. We shall endeavor to demonstrate, we hope conclusively, confining ourselves to the above definitive statements, made with extreme caution, and under a manifest consciousness of perplexity, that the teachers of the New School allow no place in their system to the doctrine of original sin; and they would escape the shame of double dealing, were they explicitly to say so.

1. It is their favorite tenet, to which they tenaciously cleave, that men become sinners solely by their own voluntary sin. The author under review was unwilling to let his definition go out of his hands, without splicing to it this—"that while men voluntarily become sinners." The singular effect of this operation is, that there is nothing but the splice left; and what ought to be, for the credit of honesty, more singular, the effect is that intended. As if he should say, "Gather what you may from what I have said; believe what you may; but take heed that you do not understand me as conceding that men are ever to be accounted sinners, unless they sin voluntarily in their own persons." We must remind him, that he has already made, at least verbally, a distinction between original sin and actual; for he

undertook to define the former. But how can it with any propriety be termed sin, the sin of men, if it does not make them sinners, or place them in the condition of sinners obnoxious to punishment? "All unrighteousness is sin." 1 John 5.17. Original unrighteousness can not be predicated of men, if it does not render them unrighteous in the sight of God, and consequently guilty and punishable. If it does not make them sinners, it is no sin; it is a nullity. What then does the doctrine of original sin amount to, which is taught by those who also teach that men are accountable only for their own acts, and are sinners solely in virtue of their voluntary personal transgression?

2. In their acount of the nature of the transactions between God and Adam, they allow not room for any *cause* of the consequence alleged; or, that there was any thing in the character of Adam or the circumstances of his sin, from which original sin can result to his posterity; for they discard the doctrine of the covenant of works; they entirely divest Adam of the representative relations in which he stood to his posterity; and so destroy the legal and federal connection existing between him and them, which involved them equally and in common with himself, in the guilt and consequences of the sin by which that covenant was broken. If mankind are allied to Adam only by the ties of lineage, how is it "a consequence of his sin," that "men voluntarily become sinners?" We can think of but two assignable reasons, neither of which is sufficient to sustain the consequence. First, if it is on account of the fact, that he, of the human family, sinned first—then, with equal reason, it might be affirmed, that he himself had original sin; or, that while he sinned voluntarily, it was in consequence of Satan's sin that he became a sinner. For the sin of the first apostate was not only antecedent to, but his temptation was instrumental and successful in producing the sin of Adam. Secondly, if it is on account of his being the first father of the human family—why may not the consequence mentioned, that men become sinners, proceed from the sin of their intermediate or immediate ancestors? *(To be concluded.)*

EXTRACTS.

DISSERTATION ON SHAOUL, HADES, OR THE INVISIBLE STATE OF DEPARTED SPIRITS.

Extract from the manuscript of the work entitled, "Helps to Christian Devotion." Vol. II. By Rev. R. Reid.

The existence of spirit is as capable of demonstration as the existence of body. It is obvious that the inert substance called matter, which is entirely incapable of action or motion, could not exist of itself. Matter is brought into existence by spirit. A spirit is a being naturally active, and capable of enjoyment or suffering. God is a spirit self-existent and eternal, and, therefore, infinite in every spiritual

attribute. There are innumerable created spirits in the universe. They are fitted by their velocity, and the inconceivable rapidity of their motion, for being the messengers of God; and he sends them on the errands of his grace and mercy to his people. "He maketh his angels spirits, and his ministers a flame of fire." "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation." By their obedient disposition, and the celerity of their motion, they are admirably qualified for their office. The amazingly rapid progress of the streams of lightning across the heavens, may give us some notion of the celerity of spirits in their motion from one part of the universe to another; but we can have no notion, nor form any conjecture or representation, in our own minds, concerning the place or residence of spirits. The way of obtaining knowledge on this subject, is always by some figurative representation. The word SHAOUL, which is often rendered the grave, the repository of dead bodies, signifies also the place of the spirits when they are separated from the body. When tidings came to Jacob, that his son Joseph was devoured by a wild beast, and when his sons and his daughters came to comfort him, he refused to be comforted, and said: I will go down to my son mourning to SHAOUL. It is evident that he meant the residence of departed spirits. He used the common natural expression of going down to the grave as to his body, but he meant especially the residence of spirits, or the regions of the dead, where there is consciousness.

This subject is presented to us in the highest degree of sublimity and majesty, by the prophet Isaiah, chap. 11.9,11. &c. "Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth: it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee: Art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee." This address is made to the king of Babylon, and through him, in the way of parable or similitude, to that idolatrous power which is called Babylon, in the Revelation. SHAOUL is moved and roused at seeing this terrible power brought low. It stirs up the mighty dead, the spirits of the antediluvian fathers, who had such confidence in their powers, that they dared to make war against heaven: for their horrible wickedness they were cast down to hell; their spirits are kept in the prison of death. They are now convinced of their own weakness when compared with the power of the Almighty; and they are represented as saying to this fallen tyrant, or the grand dynasty of tyrants and oppressors, who for many ages have reigned over the earth, and in every age have established a religious despotism among mankind; art thou become weak and effeminate as we? are thy mighty spirits brought down to our condition? Thy pomp is brought down to SHAOUL—the noise of thy harps and all thy instruments of music are put to silence. Thou art placed in a condition similar to a dead body which has been laid in the grave, and is subjected to the humiliating and disgusting process of putrefaction, and

the rioting of worms. It is thus expressed by the poet: "Proud king—corruption fastens on thy breast, and calls her crawling brood, and bids them share the feast."

There are many other places in scripture where the same subject is represented. It is said concerning Korah, Dathan and Abiram, "The earth opened her mouth and swallowed them up, and their houses, and all the men that appertained to Korah, and all their goods. They and all that appertained to them went down alive into SHAOUL, and the earth closed upon them; and they perished from among the congregation." Num. 16.32. At the first view of this subject, as it appears in our translation, one might suppose that nothing more was intended to be communicated, than that a chasm or pit was formed under the place where they stood, that they sunk down alive into it, and therefore it became their grave. But the true and substantial and spiritual meaning is, that, in the midst of their false hopes, when they looked forward to the destruction of Moses and Aaron, and to their own exaltation to the priesthood, while they were in this sense living and enjoying the prospect of future glory as the chiefs of the nation, all their hopes fled in a moment, and their spirits were precipitated into the regions of death. Thus they went down alive into SHAOUL.

David says, speaking by the spirit of God, in the fifty-fifth Psalm, while he imprecates the vengeance of God upon his enemies: "Let death seize upon them, and let them go down quick into hell, for wickedness is in their dwellings and among them." The object for which we quote this text, is, not to enter into the discussion of the question, whether this imprecation is consistent with the spirit of christianity; but merely to look into the fact which is here presented to us, namely, that death does occasionally seize upon some men, and they go down living into SHAOUL. It is not meant that their bodies go down with their spirits into the punishment of the second death; but it means the horrible change of their feelings, which takes place in a moment, when they fall from happiness into misery. This imprecation is directed chiefly against Ahithophel the Gilonite, David's counsellor, who was probably the chief of the conspirators with Absalom. It is directed also against Judas, the betrayer of our Lord, and the same kind of characters in every age. We are also particularly informed concerning the way in which death seized upon Ahithophel and Judas, and how they went down living into SHAOUL. The pains of hell may be said to have seized upon the former, at that moment when Absalom and all the men of Israel said, "the counsel of Hushai the Archite is better than the counsel of Ahithophel." He then began to experience the horrible and intolerable pains of guilt, disappointment and despair. It was truly a dreadful reverse. He was then the second, and perhaps the first man in the nation. His powerful talents were not absolutely necessary in the government when David was king, but Absalom could not govern without him. He had acquired this eminence by the indulgence of traitorous ambition, and, like Judas, his own heart condemned him of the crime of betraying innocent blood. But he had not that godly sorrow which worketh repentance unto salvation. His was the sorrow of the world which worketh death.

With a bosom tortured by shame, remorse and despair, he retreated to his house, put his affairs in order, and then put a period to his existence in this world. Then his spirit descended into SHAOUL, to suffer the punishment which is unmingled with comfort and destitute of hope. His false hopes departed suddenly, and his bosom became the prey of the worm that never dies.

The same doctrine is presented to us in Rev. 19.20. "The beast was taken, and with him the false prophet that wrought miracles before him; with which he deceived them that had received the mark of the beast, and them that worshipped his image." These were both cast alive into the lake of fire burning with brimstone. By the beast and the false prophet, we are to understand that enormous combination of spiritual and temporal power, which is described in Rev. 13. It comprehends all who are active in promoting and propagating anti-christian doctrines and worship. They always continue to make it the interest of men to follow them, and thus they are deceived; and they receive the mark of the beast and worship his image, while they believe they are worshipping the Redeemer. Thus false religion obtains power among mankind, and Satan appears as an angel of light. Thus the outward and visible church and the popular religion, is designated in the word of God, by the name of Babylon; and the spiritual power that rules in the church, and in the world by means of the church, is embodied in such characters as Ahithophel, Korah and Judas. They are said to be cast alive in the lake of fire, burning with brimstone, because their punishment in the regions of the dead will be more terrible than the punishment of common sinners; and it will come upon them in a way which they do not expect. When they shall say peace and safety, then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape. Comfort and joy, in any kind of active employment, are called life. Good men are said to live in the practice of righteousness, and bad men in the practice of iniquity; and when they are cut off in their sins by some sudden stroke, they are said to be cast down living into SHAOUL.

It seems to have been the opinion of the ancients, that the place of departed spirits, both of the righteous and the wicked, is in the bowels of the earth. But it is merely their opinion. It has not the authority of the word of God. The author is sorry for some ungarded expressions which dropped from his pen in his dissertation on the 16th Psalm. He did not mean to say we are taught in the scriptures, that HADES is in the bowels of the earth. He does not believe that the place of departed spirits is at all a matter of revelation. The spirits of the wicked are in a place of confinement, which is called a prison; and is represented as loathsome and disgusting, by the symbol of the grave, where the body is incarcerated. It is said to be below; and as the body is said to descend into the grave, so the spirit descends into SHAOUL. But a spiritual descent is not the same as the descent of the body. It signifies humiliation, misery, or the feeling of degradation. The spirits in SHAOUL feel that they have lost all their power and all their excellence. The place is called the bottomless pit, because the misery of the sufferers is deeper than our knowledge, and their anguish shall continue to increase for ever.

It is of little importance to us, in what part of the universe this place is situated. But the opinions of Josephus on this subject are certainly the opinions of the Jews in the time in which he lived; and had been handed down from generation to generation. It is true they might have been corrupted, like their other traditions, and like the opinions of the Greeks and Romans. Their opinions concerning Tartarus and the Elysian Fields are no better than fables, because they have been altered and amended and decorated according to the fancy of the poets. It is not probable that Josephus used the same license; because he seems to have been a lover of truth: but his authority is not divine, and he give us merely the opinions of men on this subject. He tells us that HADES is the place where the souls of the righteous and the unrighteous are detained. It is a subterraneous region where the light of this world does not shine. A place of custody for souls, and angels are their keepers. There is a certain place in this region which is called the lake of fire. This cannot be quenched, and is reserved as the place of everlasting punishment for those who shall be condemned at the judgment day.

But there is also, in the bowels of the earth, a place of happiness for the spirits of the righteous. When they depart from the body and enter into this region, they are led by angels with hymns of praise to the right hand, where there is a region of light, and the prospect of a greater and greater degree of comfort. The fathers who in former ages have entered into this place of enjoyment, look with complacency and delight on their children who are entering. It is called Abraham's bosom, where all believers enjoy continually the smiles of Abraham, the father of the faithful. But when the spirits of the unrighteous enter the infernal regions, they are dragged to the left hand. They are continually punished by angels who are set over them for this purpose, and who still thrust them downwards into misery. Sometimes they bring them to the neighborhood of the lake of fire, at which their hearts are filled with terror. Their pains are increased by beholding the righteous in the place of happiness, into which they can not be admitted; nor can they receive any alleviation of their suffering from any righteous man.

The truth on this subject is set before us much more clearly by the Redeemer in the parable of the rich man and Lazarus. Luke 16.19. It is not indeed called a parable. It is a statement of facts which actually took place; and it is intended to give us some knowledge of facts, which are taking place every day. Parables are not fictions, but realities, which are used as similitudes, to present certain truths to the mind. The passage of the Israelites through the Red Sea to the land of Canaan is a parable. It was a real and literal journey, but it is intended to represent the christian's course in this world to the heavenly Canaan. Thus this fact of the rich man and Lazarus may be said to be a parable; because by means of it we may obtain some knowledge of heaven and hell, the punishment of the wicked, and the happiness of the righteous in the spiritual world.

When the rich man died, and his body was laid in the tomb to become food for worms, his soul descended into the state of suffering and degradation. The pains of hell took hold on him: he found grief

and trouble. The enemy was permitted to tear his soul like a lion, rending it in pieces, and there was no deliverer. But he offered no prayers to God. The time appointed for salvation was passed; he had rejected the offer, and there was no longer any salvation for him. He had sunk into the regions of despair, and he never thought of making any supplication to God for deliverance. He had neglected prayer when he was upon the earth. He had spent his life in pleasure and sensual enjoyment, and therefore he forgot the God that made him, and lightly esteemed the rock of salvation. This man might have been said to have gone down living into hell, because he had lived in the pleasures of sin, and was brought to the sense and knowledge of his condition by the pains of the second death. Death seized upon him and he went down quick into hell.

This is the state of death where there is no remembrance of God. It is the argument of the psalmist in the sixth Psalm, when he says, my soul is troubled exceedingly. "Return, O Jehovah; deliver my soul. Save me for the sake of thy mercy. For there is no remembrance of thee in death." We cannot see the force of this argument, if we do not look beyond the condition of the body in the grave. If we would enter into the spirit of these declarations of the psalmist, we must look to the state of the spirit rather than that of the body. Death is a state of conscious misery. It is the natural condition of man ever since the fall. Sin entered and death by sin: Rom. 5.12. We can see but little of the meaning of this declaration of the apostle, if our minds are merely turned to the separation of soul and body, or to the condition of the body in the grave. The apostle declares that when man became a sinner he became a sufferer; and the world has been in a suffering condition ever since the fall. Our comforts in this world are all mingled with sorrow. But suffering without comfort is the condition of the sinful spirit in the state of death. The present world affords the sinner some comfort while he continues in it; but the world passeth away and the lusts thereof, and therefore the sinner shall be able to find no pleasure in the spiritual world.

[To be continued.]

From the United Secession Magazine.

ON SELF-EXAMINATION AS AN EXERCISE PREPARATORY TO THE CELEBRATION OF THE LORD'S SUPPER.

The dispensation of the Lord's supper is generally preceded, among Scottish Presbyterians, by a discourse on self-examination. This discourse has been somewhat improperly called "the debarrance." The title is defective, as it refers to that part only of the discourse which is intended to prevent improper persons from coming to the Lord's table, but is not applicable to the other portion, which invites worthy communicants to the ordinance. Many of your old readers will have observed that a great change has gradually taken place, both in the form and the substance of this discourse. In old times, the particulars of what was properly called "the debarrance," were very often thus introduced: "In the name, and by the authority

of the Lord Jesus Christ, I debar from this table," &c. and in correspondence with this, the invitations to the ordinance began, "In the same name, and by the same authority, I invite," &c. In the minds of not a few, the recollection of such a form will awaken very pleasant emotions, will recall to mind persons, and places, and circumstances, that can not be brought into view without a reverential and delightful feeling. But after all, the expressions have very properly fallen into disuse, for it is very questionable if we are warranted to use such solemnity of language, except in cases where we are directed to it by the word of God.*

It was not unusual, in the discourse so formally conducted, to debar from the Lord's table, atheists, infidels, murderers, robbers, thieves, and a long black catalogue of similar characters. In accordance with this, such passages of scripture were read as 1 Cor. 6.9,10, and the last part of the first chapter of the epistle to the Romans. Our predecessors in office were excellent men, in many things superior to those who have succeeded them; but surely they did wrong in bringing such characters into view upon such an occasion, and in giving a direction to the minds of the people that accorded so ill with the solemn and delightful exercise in which they were engaged. As they were in general more attentive to the purity of their communion than many congregations are at the present time, it was unnecessary to debar such persons from the Lord's table, as they could not have received tokens of admission to it. The present practice of confining the discourse for self-examination to those particulars in which the genuine christian differs from the mere professor, or the christian properly exercised, from one in an opposite state of mind, is an improvement on the practice of our worthy fathers.

But there is reason to fear that this service, before the administration of the Lord's supper, is losing, in the estimation of many, the important place which it ought to hold, and some hesitate not to say that it is out of place, and ought to be observed some time previous to the distribution of tokens of admission to the ordinance. That self-examination ought not to be delayed by communicants till they are just about to come forward to the Lord's table, and that a minister may very suitably and profitably direct his people to the service, some time before they assemble to eat the Lord's supper, are matters in which all must be agreed. But still, a discourse to aid us in reviewing our own conduct, and looking into our own hearts immediately before the observance of this holy ordinance, and as an introduction to it, seems to be at least very proper.

Immediately before the institution and first observance of this ordinance, the Lord Jesus awakened the godly jealousy of his disciples, and led them to the exercise of examining themselves. As they were taking the passover, he said, "Verily, I say unto you that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?" A careful study

* It does not appear to be very common in the prayers, before baptism or the Lord's supper, to set apart formally so much of the water or of the bread and wine, as are to be used from a common to a special use, in the name of the Lord Jesus Christ. This was once the ordinary practice.

of the seventh chapter of first Corinthians, will lead to the conclusion that the self-examination which the apostle enjoins was to be carried on in the house of God, when they were assembled to celebrate the death of his Son. In the passage in which the exhortation occurs, he is not finding fault with the general conduct of the members of the Corinthian church, but commends and praises them because they "remembered him in all things, and kept the ordinances as they were delivered to them." In their public assemblies, however, they wanted that cordial affection to one another, which they ought to have felt; they were deficient in brotherly fellowship, and came under the influence of a factious, divisive spirit, which produced the greatest irregularities. Paul heard that, when they came together in the church, there were divisions among them; and he partly believed it. The evil was to be corrected where the evil prevailed. He inculcates self-examination where it was needed, in the house of God, and at the time, when the unhallowed feelings which prevailed, were to be sought for and repressed, at the time they were going to the observance of the Lord's supper. "Let a man examine himself, and so let him eat of that bread and drink of that cup." That such was the place and such the time when Paul exhorted to the important duty, is evident from the passage; and this, conjoined to our Saviour's example, affords a satisfactory justification of having such a discourse to precede the observance of the New Testament passover.

There are two important objects to be gained by examining ourselves before the celebration of this ordinance.

First. It leads the christian to an acquaintance with the present state and exercise of his mind. His condition as a child of God united to his Son, and sanctified by his Spirit, is supposed to have been ascertained when he sought admission to the fellowship of the church, which is a society of the people of God, and was again recognized when he received a pledge of admission to the Lord's table. But before he approaches it, he is called again to look to himself, that, finding in his manner of life, and in the working of gracious dispositions in his heart, new proofs of his saintship, he may have more freedom in drawing near to God, may have again the Spirit bearing witness with his spirit, that he is a child of God, leading him to worship, not in bondage and in fear, but under the influence of a spirit of adoption, rejoicing in God as a Father. If such a comfortable attainment is not reached, the inquiry may still be profitable, by leading him to a knowledge of the unfavorable state of his mind, of the deficiency of his faith, of his practical errors, by which he has caused God to hide his face from him; for he never withholds from his people the testimonies of his law, unless when he is provoked by their offences. Whichsoever of these results may follow, the examination recommended may be subservient to a

Second important object, too much overlooked—the influence which it has in bringing the mind into a proper state for commemorating the decease which Christ accomplished at Jerusalem. An intimate knowledge of ourselves gives a proper direction to our exercises, brings our errors into view, that we may seek pardon and cul-

tivate repentance; and our defects and wants, that we may come to the fulness of Christ for necessary supplies. All the holy feelings with which we should meditate upon our Saviour, over the symbols of his broken body and shed blood, will be awakened, and all profitable exercises will be helped, by a proper inquiry into the state and temper of our own souls. He must be humbled and brought down with godly sorrow; he must mourn while he looks upon him whom he has pierced, who has been looking into his own heart, and finding out, by diligent search, the corruptions and lusts that hold a place there. He will come forward to the Lord's table, with earnest desires for communications out of the unsearchable riches of Christ, who has been looking aright into the destitute condition of his own soul. He will admire and praise the wonderful love of the Lord his Redeemer, who has, by diligent inquiry, been gaining a knowledge of himself, and seeing how unworthy he is to be an object of love, and he will be led to love Him who, while he was a sinner, died for him. Never will the prayers of the saints be more fervent, or their believing applications to Christ more earnest, or their dedication of themselves unto him more sincere, than when, by careful examination, they have found out and felt their urgent need of his grace. This duty, then, gives a particularity, a suitableness, an intelligence to our exercises, which they could not otherwise reach. It teaches us what we should pray for, and what we should receive by faith, while it helps mightily to kindle up all the holy feelings that are suitable to the occasion. It is one of the most powerful means, in the hand of the Spirit of God, for bringing the believer into a state that is adapted for enjoying the communion of the body and blood of Christ. "Let a man examine himself, and so,"—in that temper and feeling of mind to which self-examination leads—"so let him eat of that bread, and drink of that cup." It is an important part of a solemn service, which ought to be conducted with judgment and care by him who ministers, and attended to by the members of the church, with prayers and a steadfast dependance upon God for a blessing.

SUITABLE EXERCISE UNDER SEVERE BEREAVEMENTS.

Letter from the Rev. Mr. H. S. Truro, Nova Scotia, to his parents, on the death of his wife.

Dear Parents: In my last letter, dated in April, I acquainted you with my inexpressible loss by the death of my affectionate, pious, and accomplished spouse. My loss is indeed great, but my undiminishing portion is infinitely greater gain. In comparison of this, my loss is as the drop of the bucket to the waters of the ocean. She is no longer mine as a wife, though once an endearing one; she has, or ought to have, no place in my heart. Her seat is empty in my house. I know and I am sure I have good ground to hope, that the God of all grace can, in and of himself, supply this, as well as all my other wants. It is in him in whom it hath pleased the Father that all fulness should

dwell, there is abundant supply for every want which is made by the strokes of his providence. O, that it were my daily exercise and favorite employment, to be travelling between the emptiness of my heart and the comparative emptiness of my lot, and the fulness of the Lord Christ, the grand trustee and dispenser of the sure mercies of David, which he will never take from the favored partakers of them! Now, indeed, the tides of earthly comfort have ebbed greatly, and run very low. May I be enabled to seize the opportunity, and pass over the stream of earthly comforts, about which I have been loitering too much, and make a large advance in my christian course. In my costly experience, I have been taught, indeed, the transiency of the choicest and dearest of earthly comforts. When I consult with flesh and blood, I am ready to adopt the words of Naomi, Ruth 1.20, saying, "call me not Naomi, that is pleasant, but call me Marah, for the Almighty hath dealt bitterly with me. I went out full, and the Lord hath made me sojourn in a strange land, and hath taken away the desire of mine eyes with a stroke; why then call me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?" But resignation says, He is the great King who wounds and heals, and kills and makes alive, and out of his hand none is able to deliver. He doth according to his will in the army of heaven, and among the inhabitants of the earth none can stay his hand, or say unto him, What dost thou? And may he not do with his own as he pleases? If we love our godly relations, ought we not to rejoice when they go to our God and their God, our Father and their Father? They have finished the conflict, and gained the victory, and now they shout for joy, and sing the song of triumph. There is no reason to mourn for them, but for ourselves. We have reason to mourn over the sins which provoked the Lord to deprive us of their improving conversation, fervent prayers, and friendly advice. Such is the loss I have sustained, and deeply feel. It is my prayer, and let it also be yours for me, that the Lord would in this way make the more room for himself in my heart. If my deceitful heart, which hath times and ways unnumbered deceived me, do not in this instance deceive me—it is my desire that none besides himself take up the vacant room. I think, if the deceitful heart does not give me the lie, that I can now, with greater sincerity than ever, say with David: "Whom have I in heaven but thee, and there is none on earth I desire besides thee." O, that the precious Lord Jesus was precious, and much more precious to every one of us! Allow me to say, my dear parents, that it is my daily prayer, and I think my heart's desire, that you and your large family at your back may meet at the right hand of the glorious Judge. O, that each soul of us were deeply impressed with a lively belief, and a sense of the reality and importance of eternal realities, and particularly the young at present under your eye and charge, whom you may ere long leave amidst an evil and ensnaring world. I am pleasing myself with the hopes of being an instrument in the hand of the Saviour and his Spirit, for reclaiming some ignorant sinners from the error of their way, and of guiding, I expect, not a few young ones in the way of peace. You may believe

me, that I am smarting in the furnace, and have wearisome hours appointed me. O, that my remaining atheism, unbelief, and other heart-plagues, were purged away! I am, dear parents, your affectionate son, absent in body, but present in spirit. H. S.

THE SACRED SCRIPTURES.

To the Editor of the Christian Magazine.

The following extract is from Rev. Thomas Watson's Body of Practical Divinity, being a series of Sermons on the Shorter Catechism. It shows the high estimation in which that godly man held the sacred scriptures. It cannot fail to be acceptable to your readers. I may occasionally send you other flowers from the same garden. Yours, &c. G.

Study the scripture. It is a copy of God's will: be scripture men, Bible christians. "I adore the fulness of scripture," saith Tertullian. In the book of God are scattered many truths, as so many pearls. "Search the scriptures," John 5.39—search as for a vein of silver. This blessed book will fill your head with knowledge, and you heart with grace. God wrote the two tables with his own fingers; and if God took pains to write, well may we take pains to read. Apollos was mighty in the scriptures: Acts 18.24. The word is our *magna charta* for heaven; shall we be ignorant of our charter? "Let the word of God dwell in you richly." Col. 3.16. The memory must be a table-book where the word is written. To make us read the word, consider,

1. There is majesty sparkling in every line of scripture. Take but one instance: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save." Isa. 63.1. Behold here a lofty, magnificent style! What angel could speak after this manner? Junius was converted by reading one verse of John; he beheld a majesty in it beyond all human rhetoric.

2. There is a melody in scripture. This is that blessed harp which drives away sadness of spirit. Hear the sounding of this harp a little. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. 1.15. He took not only our flesh upon him, but our sins. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Mat. 11.28. How sweetly doth this harp of scripture sound! What heavenly music doth it make in the ears of a distressed sinner, especially when the finger of God's Spirit toucheth upon this instrument!

3. There is divinity in scripture. It contains the marrow and quintessence of religion. The scripture is a rock of diamonds, a mystery of piety; the lips of scripture have grace poured into them. The scripture speaks of faith, self-denial, and all the graces which, as a chain of pearls, adorn a christian. The scripture excites to holiness; it treats of another world; it gives a prospect of eternity.

Oh, then, search the scripture; make the word familiar to you! Had I the tongue of angels, I could not sufficiently set forth the excellency of scripture; it is a spiritual optic glass, in which we behold God's glory; it is the tree of life; the oracle of wisdom; the rule of manners; the heavenly seed of which the new creature is formed: James 1.18. "The two Testaments," saith Austin, "are the two breasts which every christian must suck, that he may get spiritual nourishment." The leaves of the tree of life were for healing: Rev. 22.2. So these holy leaves of scripture, like those leaves, are for the healing of our souls. The scripture is profitable for all things: if we are deserted, here is spiced wine that cheers the heavy heart; if we are pursued by Satan, here is the sword of the Spirit to resist him; if we are diseased with sin's leprosy, here are the waters of the sanctuary, both to cleanse and cure. Oh, then, search the scripture! There is no danger in tasting this tree of knowledge; there was a penalty laid on the first, that we might not taste: "In the day that thou eatest thereof, thou shalt surely die;" Gen 2.17: but there is no danger in plucking this tree of holy scriptures; if we do *not* eat of this tree of knowledge, we shall surely die. Oh, then, read the scriptures! Time may come when the scriptures may be kept from us.

THE GENERAL ASSEMBLY.

Unabated attachment to the Standards.—The first resolution of the General Assembly, on our first page, contains a profession of "unabated attachment to the system of doctrines of our standards." Our readers should know that this resolution was substituted and adopted in the place of another resolution, which, although the subject of discussion and postponement, in order to take up this substitute, has marvellously disappeared from the Minutes, perhaps by "one of those *mysterious circumstances*," which are not limited in their occurrence, to "printing offices." The proposed resolution bore testimony against certain errors, *in the abstract;* because it had been urged as a strong reason why testimony against the same errors, as called for by the Memorial, could not be borne by the Assembly, on account of the Memorial's connecting them with *names.* The yeas and nays were called for, in order that the postponed resolution might nevertheless appear on the records; but objection was made, as we have been informed, to the marshalling of names on so many questions, especially as all the ends of the minority, in calling for this mode of recording the vote, might be secured by entering their names with a protest. Upon the understanding that the minority would have the liberty of entering their protest, the call for the yeas and nays was withdrawn. But, afterwards, when the protest, signed by thirty-nine names, was offered, it appeared that there was no record of the decision protested against, on the Minutes. There is something in this transaction so very like a *trick*, that we had almost called it one.

But to return to the subject of "*unabated* attachment"—one of two things must be true. Either the attachment of a portion of the majority of the late Assembly "to the system of doctrine contained in the standards of their faith," has never been strong, or they deceived themselves in their estimate of its present strength. After confirming the unconstitutional act of a former Assembly—after refusing to move a step toward the reform, which not the Memorialists merely, but every intelligent and unprejudiced man, whether a Presbyterian or not, sees to be necessary—after refusing to perform a constitutional duty—the bearing of testimony against error—and refusing this in reference to propositions both in the *concrete* and in the *abstract*—after all this, to pass a resolution that they "cherished an unabated attachment to the system of doctrines contained in the standards of their faith," sounds very strange—so very strange, that we shall not say how strange we think it. But, further, they add: "and would *guard with vigilance* against departures from it." We may be too incredulous—but how to reconcile this declaration with matters of fact—with their own acts—with their sustaining the complaint of the Second Presbytery of Philadelphia—with their resolutions in opposition to the Memorial—with their rejection of the resolution for which this was substituted—we solemnly avow to be a problem utterly beyond the compass of our ability to solve. We mourn these evidences of growing corruption—we blush for the Assembly—we blush for the Presbyterian church.—*Cincinnati Stand.*

The following extract of a letter to the editor, from an able Minister of the West, will no doubt be read with pleasure by the friends of the Herald. It will serve to show in what light it is viewed by the impartial judgment of pious and enlightened men at a distance.

"I have been now afflicted with the sad sight of the declension of our church, and actively engaged in the hottest of the battle with the enemies of truth and gospel order, for upwards of four years. Before the case of Mr. Barnes came before the Philadelphia Presbytery, of which I was then a member, I was, like the most of my brethren, asleep. That case, in connexion with the movements of the American Home Missionary Society, was to many of us the first startling burst of that storm, which was rising in its strength to shake, arouse and purify the Presbyterian church. Hitherto the friends of the doctrines of the Reformation, of Presbyterian order, and Presbyterian institutions, have had much to stimulate their fears—little to encourage their hopes. But I think that the doings of the last Assembly, and the stand taken by the minority in their Protest, and in the Act and Testimony—(a document worthy of the ear of the "Scottish Worthies")—afford encouragement to believe that the Lord is about to "sit as a refiner and purifier of silver—and he shall purify the sons of Levi."—*Southern Christian Herald.*

THE INQUISITION.

In Spain, where this tribunal triumphed in the reign of terror, over religion, morals and humanity, there were eighteen different Inquisitorial courts; with their *apostolical Inquisitors.* And besides the legends of officers in these dens, there were twenty thousand *familiars* dispersed over the land. These mingled as spies, and informers, in all companies; invaded the sanctity of families, in noon-day and at the midnight hour; they carried off the wife and mother from the bosom of her husband and children; they would single out the blooming maid; and the young man, the stay of his widowed mother; and the bride from the very circle of her gay friends! The greatest virtues and respectability in society, were no shield against these invaders. Mere *suspicion* or a *personal quarrel*, or *the glance* of a voluptuous Inquisitor's eye on youth and innocence, were sure to send the horrid prison carriage at the dead hour of the night, to the person's house, to carry the victims to this tomb of the living. Such was the terror inspired by these incarnate devils, that the parent and the brother would hurry, with trembling steps, to the door. And whenever the appalling words were heard—"Open to *the Holy Inquisition*"—"Deliver up your wife, your daughter, your son, to the Holy Inquisition;" that instant would the terror-stricken relative, without daring to ask one question, or breathe one murmur, or even implore pity, lead the victim out, and deliver them up to these fiends! The bereaved father or husband would, next day, go into mourning; and speak of the dear lost one—as no more! Gloom and melancholy were spread through the family; and the remains of hope were swallowed up in the bitterest despair. Even their tears and their sorrows had they to conceal, least they should be the next victims of ghostly suspicion.

And so profoundly secret do these familiars sometimes conduct their movements, that the members of the same family would know nothing of one another's apprehension. Dr. Geddes states that a father and three sons, and three daughters, living all in the same house, were carried prisoners to the inquisition, without knowing of one another's being there, until *seven* years afterwards, when those of them who were alive met at an *Auto da Fe!* There, after *seven* years of weeping and despair, their eyes fell on each other, about to be consumed in the fire of the Papist's grand human sacrifice! See Dr. M. Geddes, vol. 1, p. 392.

As for the victims seized by the familiars, they are hurried into the dungeon cells and loaded with chains. If females, they are placed in the harems of the sacerdotal monsters who revel on the honor, and peace, and happiness of families; and subject them to disgrace worse than death to the pure and virtuous.

The prisoners were never confronted with the accusers or informer. No witnesses are produced, and the basest of mankind are admitted as spies and accusers. Even the crime alleged against them is not made known against them. They must make out the best way they can and confess their own crime. If they do not, they are put to the rack; and a confession extorted from them. "This procedure,"

says the historian Voltaire, "unheard of, till the institution of the inquisition, makes all Spain tremble; suspicion reigns in all bosoms; friendship and quietness are at an end; brother dreads brother; and father, his own son. Hence the taciturnity of a nation, endued with all the vivacity natural to a glowing and fruitful clime."

CAMPHOR TREE.

Camphor, which is so much used for medical purposes, is likewise extensively employed in the composition of varnishes, especially in that of copal. It is the peculiar product of the root of a species of laurel, *(laurus camphorata,)* a tree growing in China, Japan, and several parts of India. The leaves of this plant stand upon a slender footstalk, and have an entire undulated margin running out into a point. Their upper surface is of a lively and shining green; the under part is of a yellower green, and of a silky appearance; a few lateral nerves curve towards the margin, frequently terminating in small worts or excrescences—a circumstance peculiar to this species of laurel. The footstalks of the flowers do not come forth until the tree has attained considerable age and size. The flower stalks are slender, and branch at the top, dividing into very short stems, each supporting a single flower. This is white, and succeeded by a shining purple berry of the size of a pea. It is composed of a small kernel enclosed in a soft pulpy substance, having the aroma of cloves and camphor. The bark of the stem of the tree is outwardly somewhat rough; but on the inner surface it is smooth and mucous, and therefore readily separated from the wood, which is dry, and of a white colour. Some travellers affirm that old trees contain camphor so abundantly, that, on splitting the trunk, it is found in the form of large tears, so pure as not to require rectification. The usual method, however, of obtaining this substance, is from the roots, pieces of which are put into an iron vessel furnished with a capital, or large head; this upper part is internally filled with cords of rice straw; the joinings are then luted, and the distillation proceeded upon. On the application of heat, the camphor sublimes and attaches itself to the straw within the head. The Dutch purify the substance thus obtained, by mixing an ounce of quicklime with every pound of the camphor, and subjecting it to a second sublimation in large glass vessels.

Camphor is well known as a white, friable substance, having a peculiar aromatic odor, and a strong taste. Some chemists consider it as a concrete vegetable oil. It melts at a temperature of 288°, and boils at 400° Fahrenheit. Its specific gravity is less than that of water. It is very inflammable, burning with a white flame and smoke, and leaving no residue. Alcohol, ether, and oils, dissolve it. The only indication whereby it appears that water acts upon camphor, is that of acquiring its smell; it is said, however, that a Spanish surgeon has effected the solution in water by means of carbonic acid.* Camphor may be burned as it floats on the surface of water. It is not altered by mere exposure to atmospheric air, but it is so ex-

tremely volatile, that if, in warm weather, it is placed in an open vessel, it evaporates completely. It dissolves in alcohol, and like the resins, is immediately precipitated again by the addition of water.

Camphor has been found to exist in numerous plants, whence it may be obtained by distillation. Neumann and other chemists, extracted it from the roots of zedoary, thyme, sage, the inula helenium, the anemone, the pasque flower, and some other vegetables. Experiment has shown, that the plants whence it is extracted afford a much larger quantity of camphor, when the sap has been suffered to pass to the concrete state, by several months' drying.

This substance was very early known to the Eastern nations; it was introduced into Europe by the Arabians, but was entirely unknown to the ancient Greeks and Romans.—*Penny Magazine.*

NOAH'S DOVE.

"Also he sent forth a dove from him to see if the waters were abated from off the face of the ground—but the dove found no rest for the sole of her foot, and she returned unto him into the ark."

Forth from the ark the dove has gone,
  On pinions that outstrip the wind:
Day fades, yet lo, she journies on,
  That she a resting place may find,
Where she may close her weary wing—
'Tween sea and sky, sole moving thing.

Cease, lone wanderer, cease to roam,
  The sea is here—is every where—
It rolls above thine ancient home—
  For thee no resting place is there.
Back to the ark, on drooping plume,
She hastens through the closing gloom.

Like thee I left my father's hearth,
  Ark of my childhood's joyous hour,
This sin and sorrow-deluged earth,
  Eager of foot, to wander o'er:—
This "wandering foot and weary breast,"
Where shall I find a place to rest?

Bright bird, were mine thy wings of wind,
  To cross that dark deep gulf—the *Past*,
An ark like thee I yet might find,
  Where I might rest secure at last:—
In vain—time is that fatal bourne
O'er which, alas! there's no return.

To all life is an onward track;
  And though it is a fitful scene,
This is unknown, returning back
  To be again what we have been:—
Time past has made us what we are,
No time can make us what we were.

An arkless dove art thou like me,
  Of weary wing, and joyless breast?—

*Ure's Dictionary of Chemistry.

Poor wanderer on life's stormy sea,
Seek'st thou a spot whereon to rest?—
Though tempest-tossed, though headlong driven,
There is a resting place—'tis heaven. A.

MISSIONS.

In the seventh number of the present volume of the Magazine, we inserted an article, signed "J. F.," containing some calculations showing the amount of money that might be raised in our Synod for the support of missions. We have received another article, signed "Another J. F.," making some inquiries and remarks on the first. To this we choose to reply, rather than publish it. And,

1. We suppose it was intended by J. F., that the money should be applied to the purpose of sending men to preach the pure gospel and to maintain the pure ordinances of religion, wherever there might be the greatest need and the fairest prospect of success, whether in our own or foreign lands. We know that our own vacancies require, and believe that they earnestly desire, the stated preaching of the gospel: yet it does not appear to be necessary, or expedient, or consistent with apostolical practice, to supply every congregation that is or may be organized in our own country, before we may send the gospel to the millions of the heathen who are perishing for lack of vision.

2. It does not appear, by any thing in the communication of J. F. that he had any idea of transferring the money that might be raised, to the General Assembly, or to any other denomination or society, but to expend it in such way as our Synod might judge best. We agree with the "other J. F.," that the General Assembly has too much of our property already, and we regret to witness their stoical indifference to the claims which justice makes, and to the imputations which justice casts upon them, in relation to it.

3. We believe that the command of our Saviour is obligatory on every member of the Associate Reformed Church, as much as on those of any other denomination, and that it requires them, without distinction between one country and another, to do all they can do for the extension of his kingdom, and for the good of immortal souls. And we know of no scriptural authority for that decided and uncompromising preference, which many think themselves justified in making, of domestic to foreign operations. If heathen nations will receive the gospel, let us do what we can to send it to them; if men are willing to go and carry it, let us help them as much as we can.

THE

Christian Magazine.

Vol. III. **October, 1834.** **No. 10.**

ASSOCIATE REFORMED SYNOD OF NEW-YORK.

Extracts from the Minutes of the Acts and Proceedings of the Associate Reformed Synod of New-York, met in Newburgh, Aug. 29th, 1834.

Newburgh, Aug. 29th, 11 o'clock, 1834.

Synod met and was constituted with prayer by the Moderator, Mr. McJimsey.*

PRESENT,

FROM THE PRESBYTERY OF NEW-YORK.

Ministers.	*Elders.*	
Rev. John McJimsey,	Jason Gillespie,	*Graham's Church.*
" Joseph McCarroll, D.D.	John Currie,	*Newburgh.*
" Robert H. Wallis,	John Wise,	*Little Britain.*
" Malcolm N. McLaren,	James D. Bull,	*Hamptonburgh.*
" Henry Connelly,	Sam'l D. Stevenson,	*Bloomingburgh.*
" James Lillie,	(None,)	*New-York.*
" Jasper Middlemas,	William Gillespie,	*White Lake.*
" John Forsyth, Jun.	(None,)	*Philadelphia.*

FROM THE PRESBYTERY OF WASHINGTON.

Rev. Alex'r Poudfit, D. D.	(None,)	*Salem.*
" James McAuley,	David Armstrong,	*Hebron.*
	Alex'r McDougal,	*Argyle.*
" George Mairs, Jun.	Alex'r I. McDougal,	*Argyle.*
" William Howden,		
" Peter Gordon.		

FROM THE PRESBYTERY OF SARATOGA.

Rev. James Mairs,	(None,)	*Galway.*
" William McAuley,	John R. McLaughry,	*Kortright.*
" Robert Forrest,	(None,)	*Stamford.*
" Robert Proudfit, D. D.		*Schenectady.*
" David Caw,	(None,)	*Broadalbin.*

FROM THE PRESBYTERY OF CALEDONIA.

Rev. Donald C. McLaren,	(None,)	*Caledonia.*
" Henry S. Wilkin,	(None,)	
" John F. McLaren,	(None,)	*Geneva.*

* The sermon by the Moderator was preached in the evening of the same day, from Psalm 137.5,6: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

The Rev. Mr. WILKIN was chosen Moderator, and JOHN F. McLAREN was appointed Assistant Clerk.

The minutes of the last stated meeting were read, and also the minutes of a special meeting called by the Moderator.

At the special meeting, which was held yesterday, in this place, the same members were present, and the following resolution was passed, viz:

"Whereas, a malignant epidemic is now prevailing in the city of New-York, to which this Synod had adjourned, to hold its next meeting, and the health and the lives of the members might be endangered by a continuance, for any considerable time, in that city, therefore, *Resolved*, that this Synod hold its adjourned meeting in the village of Newburgh."

Resolved, That the proceedings of the special meeting be and they are hereby approved.

REPORTS OF PRESBYTERIES.

1. *The Presbytery of New-York* presented the following report, which was accepted, and that part of it relating to Foreign Missions was referred to a committee, consisting of Messrs. McJimsey, Dr. A. Proudfit, James Mairs and D. C. McLaren, with the Elders Messrs. Jason Gillespie, Alexander McDougal and John R. McLaughry.

The Associate Reformed Presbytery of New-York, respectfully report to the Synod,

That, on first Tuesday of October, 1833, the Rev. MALCOLM N. McLAREN, was installed Pastor of the congregation of *Hamptonburgh*.

On the first Tuesday of October, Mr. JASPER MIDDLEMAS was ordained to the office of the holy ministry, and installed Pastor of the congregation of *White Lake*.

At a special meeting of Presbytery, held in Newburgh on the 18th of the same month, Mr. Andrew Johnson was received as a student of theology, and by the direction of Presbytery, attended the seminary at Newburgh, during the last session.

At a meeting of Presbytery, held in Newburgh on the 12th of June, a call from the congregation of *Philadelphia* was presented to Mr. JOHN FORSYTH, which was by him accepted, and on the 2nd of July, he was ordained to the office of the holy ministry, and installed Pastor of that congregation. All our churches are now supplied with pastors; to some of them, during the past year, very considerable accessions have been made, and we have reason to believe that all of them enjoy the favor of the Head of the church.

At our meeting in June, a committee was appointed, with instructions to report at our next stated meeting in August, on the subject of "Foreign Missions." Their report, which was adopted by Presbytery, and ordered to be transmitted to Synod for their consideration, is as follows: "That, in their opinion, it is a subject of great importance to the church in general, and to our own denomination in particular. It may be, and has been made, an objection to a church,

which claims to hold the truth and ordinances of the gospel in especial purity, that, as a church, it does nothing to communicate the means of salvation to the perishing heathen, for whose benefit, as well as their own, they have received them in trust. We must take heed lest, through our neglect, the way of truth be evil spoken of. The command of Christ, "preach the gospel to every creature," makes it the perpetual duty of the whole church, in all her departments, and with all her energies, to impart the precious boon to all the families of earth. According to the ordinary dispensations of providence and grace, were our church to engage cordially, as God should direct, and enable her to send the light of life to some of the nations that are sitting in darkness and the shadow of death, where no vision is, and where the people perish, it would exert a happy influence upon the interests of godliness in the churches at home. It is also a divine promise, "the liberal soul shall be made fat, and he that watereth, shall be watered also himself." Apostolic example pleads for this. Had the apostles remained at home, in Judea, until all were converted to God, they never had passed the boundaries of their native land. Had not the church engaged in Foreign Missions, the gentiles in these ends of the earth, had still been worshippers of idols, and sunk in all the degradation of heathenism.

Gratitude for the unspeakable blessings of the gospel, should urge us to hand them on to others, to whom they never yet have come. And a liberal share of the temporal blessings which a kind Providence has bestowed upon us, should induce us to bear our part in imparting that gospel which is the wisdom and power of God unto salvation, to some of those nations whose need is extreme. Wherefore,

Resolved, That it be respectfully recommended to Synod, at its next meeting, to adopt such measures as in their wisdom may seem meet, to prepare the way for, and ultimately, and as soon as practicable, engage in the work of Foreign Missions."

Mr. William A. McKinney, a graduate of Rutger's College, was received at the last meeting of Presbytery, as a student of theology under our care, and was directed to attend the seminary during the next session.

Mr. John Irving was received as a probationer under our care, on the credit of testimonials from the United Associate Presbytery of Annan and Carlisle, Great Britain.

Application was received for supply of sermon from a number of families residing at Dyrnock, Susquehanna county, Penn.

In conclusion, we are happy to state, that the different benevolent institutions of the day continue to receive the approbation and patronage of our churches.

R. H. WALLIS, *Moderator.*

H. CONNELLY, *Clerk.*

2. *The Presbytery of Washington* presented the following report, which was accepted:

The Associate Reformed Presbytery of Washington, in presenting their annual report to Synod, feel constrained to acknowledge the

goodness of the great Head of the church toward that portion committed to their care. While we have deeply to regret the open denial of some of our blessed Redeemer's precious truths contained in our excellent standards, and the abounding of gross error around us, yet with unfeigned gratitude we would desire to record the loving kindness of the Lord in enabling all the congregations under our inspection, (so far as known to Presbytery,) to remain steadfast in their adherence to the truth. Though the additions to our churches have not been so numerous during the past, as in some former years, yet we trust that our labors have not been altogether in vain. Saints we believe, through the regular administration of the word and ordinances, have been edified, their confidence in God increased. While accessions, respectable with regard to number, have been made to all our churches; of those whom we have reason to hope will finally be saved.

Our congregations enjoy uninterrupted peace; weekly and monthly prayer meetings and catechetical exercises are attended to. Sabbath schools are in successful operation, in most, if not in all, our congregations. The temperance cause is advancing in our bounds, to the manifest advantage of the community at large. Most of the charitable institutions of the day in which we live, and which reflect so much credit upon our country, continue to be patronised by our members.

It will doubtless be recollected that in our report to Synod, a year since, it was stated that a large number, particularly of youth, were received into the communion of our respective congregations. Presbytery now feel constrained to communicate the cheering truth, that, with few exceptions, they are all now walking together in love, and adorning the doctrine of God their Saviour, by a gospel faith and practice. And it is worthy of remark, that several promising young men, who were gathered into Christ's fold at the period alluded to, are now prosecuting, with encouraging prospects, their academical studies, with a view to the gospel ministry.

On December 4, 1833, Rev. Peter Gordon appeared before Presbytery, and having assigned satisfactory reasons for leaving our bounds, without our knowledge, to visit his friends in Scotland, and having also presented ample testimonials from the Presbytery of Stirling and Falkirk, (Scotland,) of his christian and ministerial deportment, during his absence, he was invited to resume his former standing as a member of this Presbytery.

The students under the care of this Presbytery are, Mr. Alexander Proudfit, who has completed his second year at the theological seminary, and Mr. John D. Gibson, who was received on the 11th day of June last. Since our last meeting of Synod, and during vacation in our seminary, Mr. Alexander Proudfit has delivered two discourses before Presbytery; in both he gave ample proof of proficiency in his theological studies.

On the 11th day of June last, the pastoral relation between Rev. William Howden and the congregation of Cambridge, was at his own request dissolved. Since which time he has for the most part been laboring in the bounds of the Presbytery of Caledonia.

The connexion existing between the two branches of the Associate Reformed Church in Cambridge, has been dissolved by their mutual consent, that each might enjoy the constant administration of gospel ordinances.

Rev. James Beveridge has been laboring in our bounds since last meeting of Synod; his labors have been confined exclusively to the vacant congregation of Lisbon, and from a recent communication received from the session of that church, we learn that his labors have been highly acceptable as well as useful.

Rev. James Douglass, at his own request, received this day a certificate of dismission from the Presbytery, with a view to connect himself to the Synod of Upper Canada.

A unamimous call was this day presented to Presbytery from the Western Associate Reformed Church, recently of Cambridge, for Rev. Mr. Gordon to become their pastor, and being sustained as a regular gospel call, was presented by the Moderator for his acceptance. Mr. Gordon not being prepared to accept, wished for time to deliberate on the matter, which was granted by Presbytery.

Presbytery would earnestly solicit as liberal a proportion of supplies as may be at the disposal of Synod, and would especially urge upon Synod the necessity of immediate attention to our vacancies, particularly in Lisbon and Cambridge.

GEORGE MAIRS, Jr., *Clerk.*

3. *The Presbytery of Saratoga* presented the following report, which was accepted:

The Presbytery of Saratoga respectfully report to Synod, that, since last meeting of Synod, the Rev. David Caw has been installed in the congregation of Broadalbin, with prospect of usefulness and comfort. With respect to our settled congregations, we have nothing particular to remark; their circumstances are much the same as at the time of our last annual report; they enjoy peace, and there is evidently a growing attachment to the principles of our church. With respect to our vacant congregations, of which we were able last year to give a favorable account, we have now reason to regret that, in general, they are in a languishing condition, and we can impute it to no other cause than to the derangement which was made in the Synodical appointments a short time after the meeting of Synod. Nothing new had arisen to justify the change, no official communications were made to us, either to obtain our consent, or to warn us what we were to expect, that we might make suitable provisions for our vacancies. The result has been what might be expected, a general dissatisfaction among our vacant congregations, and it must be a subject of deep regret that there have been so much cause for it at the commencement of our theological seminary, when sound policy would have dictated a very different course. We have transmitted to Synod two memorials; No. 1 relates to what have been called fellowship meetings; and No. 2, to missions among the heathen.

JAMES MAIRS, *Moderator.*

4. *The Presbytery of Caledonia* presented the following report,

which was accepted; and it was ordered that the clerk of said Presbytery add to the report a statistical table:

The Presbytery of Caledonia beg leave to report to Synod, that by the good hand of our God upon us, we, and the churches under our care, continue in the enjoyment of many of the blessings of the Gospel. We have to regret, however, that we, by reason of the fewness of our numbers, are not able to supply all our churches and vacancies with the ordinances of religion. During the past year, Mr. Wilkin has, at his own request, been permitted to resign the pastoral charge of the congregation of York, and is now without charge. Mr. Nisbet, who had for a portion of the year supplied in the congregation of Seneca, has, after due process, been suspended from the exercises of his office, for the sin of intoxication. From the decision of Presbytery he has given notice of his purpose to appeal to Synod. The congregations of York and Seneca are therefore vacant, and both are amply able, and we trust willing to support the institutions of the gospel. In addition to these, we have still four other vacancies in the new settlements in this State, to wit, Erin, Howard, Cuba and Freedom. Presbytery have recently received a petition for supply of preaching, from a number of persons in Penfield, Monroe county, N. Y., and have agreed to grant their request.

Mr. James Bevridge, a member of this Presbytery, has not been within our bounds during the year. Mr. McClaughry came among us according to the direction of Synod, and has labored with acceptance in our congregations. Mr. Forsyth did not visit our bounds according to the appointment of Synod. By a providential arrangement, our brother Mr. Barden, of the Presbytery of Washington, has favored us with help for a few sabbaths, during the present summer.

Our churches generally are in about their usual state, as it respects attendance upon public ordinances, and though we have had much during the year to distress us, as a Presbytery, we have also some things in the condition of most of our churches, and every thing in the love and promises of God our Redeemer, to encourage us. We earnestly solicit as much of the help of Synod, as it is consistent with the claims of others, for your respected body to give the churches under our care.

J. F. McLaren, *Clerk.*

Resolved, That this Synod will adjourn at ½ past 12 P. M., and meet at ½ past 2 P. M., each day, during the present meeting.

Adjourned to meet at ½ past 2 o'clock: closed with prayer.

Half past 2 o'clock P. M.

Met and opened with prayer. Read the minutes of the last sitting.

Received and read the report of the treasurer of the missionary fund, which was accepted and approved.

The report of the contingent fund was read and referred to a committee consisting of Messrs. William Gillespie and Armstrong.

The committee, appointed last year, on the state of the Seminary, presented the following report, which was approved:

The committee, to whom was referred the subject of improving

and enlarging the Seminary, beg leave to report, that they have no material alterations to suggest, but would affectionately commend the Seminary, as it is already established, to the prayers, and charities, and patronage of the churches under the care of this Synod. All which is respectfully reported.

ALEXANDER PROUDFIT, *Ch'n.*

Resolved, That to-morrow forenoon be set apart by this Synod for fasting, prayer and other religious exercises.

Dr. R. Proudfit proposed certain resolutions, which were laid on the table.

The Editor of the Magazine presented his report, which was read and accepted, and referred to a committee, consisting of Messrs. Forrest, McLaughry and Alexander I. McDougal: Messrs .M. N. McLaren and Forsyth were subsequently added.

The committee appointed to write to the Synod of Upper Canada, reported that the appointment had been fulfilled.

Upon inquiry, it was found that the days of fasting and thanksgiving appointed at the last stated meeting of Synod, had been generally observed in our churches.

Resolved, That it be and hereby is recommended to all the churches in subordination to this Synod, to concur with other branches of the christian church in setting apart *the first Monday of January next, for the exercises of fasting and special prayer for the conversion of the world.*

Dr. A. Proudfit presented a resolution on the subject of frequent communion, which was laid on the table.

The committee on the baptism of adopted children, were called upon to report; but on account of the absence of the brother who was expected to draft the report, they were unprepared.

Mr. Forrest reported that he had not yet written to the United Secession Church of Scotland; but presented a draft of a letter for the approbation of Synod, which was referred to a committee of correspondence, consisting of Messrs. Forrest, J. Mairs, M. N. McLaren and Dr. R. Proudfit.

The committee appointed to write to the Presbyterian Burgher Synod, of Ireland, reported that they had written, but had as yet received no answer.

The following members were appointed a committee of supplies, viz. Messrs. Wallis, G. Mairs, Jun., Caw, D. C. McLaren, J. D. Bull, A. I. McDougal and McLaughry.

Resolved, That a committee of correspondence be hereafter appointed, at an early period of the sessions of Synod, that the drafts of their communications may be presented to the Synod for its inspection and approbation.

The clerk was appointed to act as treasurer, in behalf of the treasurer of the missionary fund, during this meeting of Synod.

Resolved, That the Presbytery of Washington be and they hereby are authorised to take Mr. Alexander Proudfit, a student in the seminary, under trial for licensure, about the first of March next, if they deem it expedient.

The resolutions offered by R. Proudfit, were called up, and made the order of the day for Monday.

The resolutions offered by Dr. A. Proudfit, on the frequent observance of the Lord's supper, were made the order of the day for Monday, immediately after the above should have been disposed of.

Resolved, That a committee be appointed to report to Synod, during its present meeting, respecting the terms on which members are to be received from other churches in this and foreign countries. Dr. McCarroll, Dr. A. Proudfit, Rev. J. Mairs and Rev. D. C. McLaren, were appointed.

Adjourned to meet to-morrow morning at 9 o'clock.

Saturday, Aug. 30, 9 *o'clock A. M.*

Met and opened with prayer. The Synod spent the forenoon in devotional exercises, and then adjourned to meet on Monday morning at 11 o'clock. Closed with prayer.

Monday, Sept. 1, 11 *o'clock A. M.*

Met and opened with prayer. Read the minutes of the last meeting. Received and read a letter from Jas. Stevenson, Jun., of Salem, respecting the remaining copies of the constitutions, which was laid on the table.

The resolutions offered by Dr. R. Proudfit, being the order of the day, were taken up, and after discussion, the first resolution was adopted, as follows: *Resolved*, That the superintendents, together with the professor, be and they hereby are authorised to recommend for licensure, any young man who shall be able to pass a satisfactory examination on the different parts of prescribed course of study, after having spent three years at the seminary.

Adjourned to meet at the usual hour. Closed with prayer.

Half past 2 *o'clock P. M.*

Met and opened with prayer. Minutes of last meeting were read. The unfinished business of the morning was resumed, and the second resolution offered by Dr. R. Proudfit, after some amendment, was adopted, as follows:

Resolved, That any Presbytery in this Synod may give license to preach the gospel, to any of their students, after finishing with approbation, three years of study at the seminary, upon the *express condition* of their returning to the seminary and finishing the prescribed course during the fourth year.

The resolution offered by Dr. A. Proudfit, being in order, after the above, was called up and after discussion and amendments, was adopted, as follows:

Whereas, the Holy Supper is an ordinance eminently calculated to call into lively exercise the graces of the christian, by a fresh exhibition of Christ crucified for us; therefore,

Resolved, That it be and hereby is recommended to the various Presbyteries and Sessions under the inspection of Synod, to take into consideration the expediency of the more frequent administration of this ordinance.

Resolved, That the contribution from Union church, at Blooming-

burgh, to the missionary and seminary funds, be so divided that one-eighth be paid to the treasurer of the seminary fund, and seven-eighths to the treasurer of the missionary fund.

The committee to whom was referred that part of the report of the Presbytery of New-York which relates to foreign missions, presented the following report, which was accepted; and the resolutions contained in it were adopted:

The committee to whom was referred that part of the report of the Presbytery of New-York which relates to foreign missions, beg leave to report, that whether we regard the honor of our Master, or the advancement of living religion in our churches, or the immortal destinies of millions who are perishing without hope; a subject of greater magnitude cannot, probably, be presented to the consideration of Synod. Perhaps in no instance have the followers of the Lamb, in general, been more shamefully delinquent, than in their inattention to the command, "teach all nations," which was among the last delivered by our Lord before his ascension on high, and one in which his honor as Mediator is deeply involved. Your committee, therefore, respectfully offer the following resolutions.

1. *Resolved*, That the injunction, "Go ye into all the world and preach the gospel to every creature," should be regarded as no less binding upon us, as his professed followers, than upon the disciples who received it immediately from their Lord; and that the neglect of this command may be considered as no less criminal in his sight, than the neglect of the sabbath, or holy supper, or any other ordinance of our religion.

2. *Resolved*, In the opinion of this Synod, we, as a denomination, are imperiously called to arise in our strength, and as one consolidated phalanx, to aim, with the armor of light, at acting our part in subduing the long benighted nations to the obedience of the faith; that Messiah, according to the promise given him by the Father, "may have the heathen for his inheritance, and the uttermost parts of the earth for his possession."

3. *Resolved*, That it be and hereby is recommended to every congregation under the care of this Synod, to form associations for the purpose of collecting funds for foreign missionary purposes, to be expended in such manner as the Synod may hereafter direct; and it is enjoined on every elder and private member in our churches, to cherish such associations by their prayers and influence, and the devotion of a portion of their worldly substance.

4. *Resolved*, That, as the monthly concert was instituted principally to pray for the wider diffusion of the gospel, and the speedy conversion of the world, it is recommended to all our churches to support this concert by a punctual attendance; and upon these occasions, especially, to pray the Lord of the harvest, "that he would send forth laborers into his harvest."

5. *Resolved*, That the preceding resolutions be read from the pulpit in all our congregations, and that each minister preach occa-

sionally on the duty of uniting our exertions for making known the salvation of Jesus to all nations, for the purpose of calling up the attention of our people to that important subject.

The report of the Superintendents of the Seminary was read and accepted. It is as follows:

The Board of Superintendents of the Theological Seminary, under the care of the Associate Reformed Synod of New-York, beg leave to present to Synod their annual report.

In obedience to the act of Synod, the annual examination of the students of the seminary took place at Newburgh, on the 6th and 7th days of May last, at the termination of the session. The students present at the examination, and who had regularly attended the course of instruction in the Seminary during the session, were the following:

Mr. Alexander Proudfit, of Salem, Washington Presbytery.
" David L. Proudfit, of Schenectady, New-York Presbytery.
" William McLaren, of Broadalbin, Saratoga Presbytery.
" Andrew Johnston, of Geneva, New-York Presbytery.

The greater part of two days were occupied in the examination. It extended to the different parts of the prescribed theological course, particularly to the reading of the scriptures in the original languages, several portions of which were read in Hebrew and Greek. Some of the students most advanced, have made such progress in the study of the original scriptures, and read them with such facility as to warrant the belief, that with due diligence on their part, they will be able to read them entirely through, before the close of the prescribed term. They were also examined on systematic theology, which is taken up in the order of the chapters of the confession of faith, in connection with correspondent parts of the larger catechism.

Conversation was also held with the students on subjects connected with personal peity and practical religion, the cultivation of which cannot be appreciated too highly, by all who have in view the gospel ministry. Discourses were delivered in public, on two successive evenings, during the meeting of the board. In all these exercises, the students acquitted themselves in a manner which reflected honor upon themselves, and afforded clear proof of the ability and faithfulness with which the seminary is conducted, on the part of the professor; and we have the pleasure to state, that in the judgment of the the superintendents, the students sustained a satisfactory examination.

The following standing was accordingly assigned to the students in the theological seminary: Mr. Alexander Proudfit, as having completed his third year; Mr. David L. Proudfit, as having completed his second year; Mr. William McLaren, and Mr. Andrew Johnston, as having completed their first year in the prescribed course.

The superintendents have it also in their power to state, that the professor, in addition to the weight of his other labors, has been enabled to attend to his arduous duties in the seminary without interruption, during the last term, with the exception of a short period, when

he was necessarily called away from Newburgh, on important public business; he is occupied constantly in the duties connected with the seminary, and in attending to the recitations of the students four days every week. Such arduous and incessant labors, connected as they are with the discharge of pastoral duties, are sufficient to break down any man, if long continued; and suggest the importance of persevering efforts on the part of the church, in providing adequate means for the support of an additional professorship; to which important object the superintendents feel it to be their duty, again respectfully to solicit the attention of the Synod. It must be obvious to every one, that, unless this subject arouses the attention of the Synod, and calls more liberally into action their resources, the operations of our seminary, which already have been blessed for doing much good to our Zion, may be unexpectedly suspended, and the growth and prosperity of our church greatly retarded.

We take pleasure in stating, that the professor was kindly relieved of his usual pulpit labors, during a part of the session of the seminary, by the supplies of his brethren from several of the Presbyteries; whether to the extent of the appointment of Synod, the board are not able to state. Such assistance as can be afforded for the relief of the professor in this respect, is considered by the board as highly necessary for Dr. McCarroll himself, as well as for the benefit of the seminary; and it is hoped will be continued by the Synod.

Every year's experience, in regard to the operation and happy results of the school of the prophets, set up in the good providence of God among us, affords new proof of its usefulness, and confirms us in the belief of the propriety and importance of the measure; without it, in the present divided state of the churches in our country, our congregations would soon become destitute of pastors, without any prospect of their being supplied by our own body; and they would necessarily be compelled to resort to the expedient of borrowing them from other seminaries and denominations. The unhappy issue of such a course, it is not difficult to foresee. Not only the existence of our church in its present organization, but its extension and prosperity under God, are intimately connected with the existence and success of our seminary. Its interests, therefore, ought to be near the heart of every friend of Zion, and they ought to be cherished by the prayers and benefactions of all who would rejoice in the enlargement of Christ's spiritual kingdom. If the preaching of the doctrines of the gospel in their purity, be the great means appointed of God for the conversion of the world which lieth in wickedness, and for extending the boundaries of Zion; the whole church, and every member of the church, ought to take a deep interest in the success of every effort which is made for raising up a pious, a devoted, and a well educated gospel ministry. And that the efforts of the church may be crowned with success for this end, we ought to bear in mind the words of Christ to his disciples: "The harvest is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into his harvest." Our efforts will be vain, without the blessing of the Head of the church. Let fervent prayer then

be offered up by the whole church, that He would bless our school of the prophets, and that he would put it into the heart of many of our pious youth, to devote themselves to the Lord in the ministry of reconciliation. Let the resources of our church, for the support of our seminary, be called into more vigorous action, and means under heaven's blessing, will not be wanting to render it more extensively, in sending forth laborers to gather the whitening harvest, and in extending the Redeemer's kingdom on the earth. All which is respectfully submitted.

JOHN McJIMSEY.

The account of the treasurer of the seminary fund was read and accepted:

Ordered, That the clerk tender the thanks of Synod, by letter, to Mr. Robert Dunlap, for his donation of one hundred dollars to the seminary fund, and to Mrs. Bethia Bull, for her donation of one hundred and sixty dollars to the same fund.

Received a communication from the session of Newburgh: whereupon it was *Resolved*, That the treasurer of the seminary fund be directed to pay to the session of Newburgh, the amount of what they have expended for the support of the student referred to in the communication.

Resolved, That the session of Newburgh be directed to make provision for the necessities of indigent students, and Mr. B. Lander, a member of said session, be authorised to draw upon the treasurer of the seminary fund for this purpose.

Received a complaint from Mr. Abr'm. B. Rich, which was referred to a committee consisting of Messrs. W. McAuley, J. McAuley and Connelly.

Messrs. Caw and McLaughry were appointed to examine the minutes of the Presbytery of New-York. The other Presbyteries had not their minutes present.

Adjourned to meet to-morrow morning at 9 o'clock. Closed with prayer.

Tuesday, Sept. 2, 9 o'clock A. M.

Met and opened with prayer. Read the minutes of the last session.

Received and read the report of the committee appointed to publish a selection of sacred music, which was referred to a committee consisting of Messrs. J. D. Bull, J. Wise and W. Gillespie.

Resolved, That Mr. Peter Ammerman be appointed general agent to superintend the disposal of the above mentioned publication.

The committee appointed to consider the terms upon which ministers from other churches should be received, presented the following report, which was accepted and the resolutions accompanying it adopted, viz:

The committee to whom was referred the subject of the admission of ministers from other churches, report the following terms:

1st. To ascertain their regular ecclesiastical standing, ministers should bring certificates, not only from the Presbyteries, but also from the moderator and clerk of the Synods to which they belong.

2d. Applicants for admission into our Presbyteries, shall be required to approve and adopt our confession of faith, according to the formula proposed to candidates for ordination.

3d. They shall be examined at the discretion of the Presbytery to which they apply for admission, with particular reference to the points on which it is known or suspected that errors exist in the churches from which they may come.

JOSEPH McCARRELL, *Chairman.*

Ordered, That Mr. Forsyth send a certified copy of the above resolutions to the editor of the United Secession Magazine, Scotland.

Received and read a communication from the executive committee of the Presbyterian Tract Society, inviting this Synod to co-operate with them in promoting the objects of said society; which communication was referred to a committee, consisting of Dr. A. Proudfit, Messrs. Middlemas, M. N. McLaren and Forsyth.

The committee of missions presented the following report, which was accepted.

Impressed with a deep sense of the importance of their trust, they have endeavored to promote the objects of the society to the utmost extent of their means. We are happy to state, that the increased liberality of many of our congregations, together with the additional number of laborers at the disposal of the Synod, has enabled us to do something more for building up the waste places of our Zion, than in some former years; though by no means what is equal to our wishes, and to the crying wants of the destitute. We have extended partial aid to five weak congregations, for establishing or sustaining among them the stated administration of gospel ordinances. To unsettled ministers and probationers, laboring in vacant congregations, we have aimed at supplying their lack of adequate support from these vacancies. Most of the congregations assisted, it is fully expected, will, in a short time, be able to sustain themselves, and to remunerate their benefactors by contributing to build up other weak and destitute places.

The account of the treasurer of the Missionary Fund exhibits the details of what has been done up to its date. The balance in the treasury, together with the contributions since received, and expected at this meeting, will, it is believed, nearly, if not fully, meet our present engagements. But a continuation of the liberality of our churches is affectionately solicited, to enable us to cherish one or two weak congregations where the gospel is already settled, and the numerous vacancies which are gradually advancing to a ripeness for settlements. The congregation of Salem have nobly resolved to raise enough to keep one missionary constantly in the field. Should a few others imitate their example, who can calculate the amount of good which might be done in the destitute regions of our country? And who would withhold his assistance in bringing forward the long desired event, when the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.

By order of the committee of missions.

R. PROUDFIT, *Clerk.*

The committee of supplies presented their report, which was accepted, and after amendments, was adopted, as follows:

The committee of supplies beg leave to report, that Mr. Beveridge be assigned to the Presbytery of Washington, for one year; that Mr. Gordon be assigned to the Presbytery of Washington, for one year; Mr. Laing, to the Presbytery of Saratoga, for one year; Mr. McLaughry, to the Presbytery of Saratoga, for one year; Mr. Howden, to the Presbytery of Caledonia, the first eight months, and to the Presbytery of Saratoga, the last four months; Mr. Wilkins, to the Presbytery of Caledonia, for one year; Mr. Irvine, to Presbytery of Saratoga, first four months, to the Presbytery of Caledonia, next four months, and to the Presbytery of Washington, the remainder of the year. All which is respectfully submitted, by order of the committee.

R. H. WALLIS.

Mr. Connelly presented certain resolutions which were laid on the table.

The commissioners for prosecuting the claims of this Synod, presented the following report, which was accepted:

The commissioners on the claim for the property, transferred to the General Assembly of the Presbyterian church, report:

That according to information received from their counsel, it is expected that the cause, now in the court of chancery for the state of New-Jersey, will be argued this fall or next spring.

Resolved, That a committee be appointed to devise means for defraying the expenses of the suit for the library and funds of this Synod. Messrs. J. D. Bull, A. I. McDougal, J. R. McLaughry, and S. Stevenson were appointed.

The committee appointed to collect materials for the Biography of the Fathers of this Church, reported progress and their appointment was continued.

The Clerk stated his reasons for not writing to the Synod of the south. His neglect was excused and he was re-appointed.

Mr. Connelly stated that he fulfilled his appointment as delegate to the Associate Reformed Synod of the west.

Resolved, That a committee be appointed to prepare for publication in the Magazine, a list of the collections made by the agents of Synod, together with the names of the donors.* Mr. McJimsey and Mr. James W. Miller were appointed said committee.

Adjourned. Closed with prayer.

Half past 2 o'clock P. M.

Met and opened with prayer. Read the minutes of the last session.

Upon inquiry, it was found that the supplies appointed to the professor's pulpit had been furnised.

Resolved, That Mr. Forsyth be authorised to draw upon the treasurer of the Seminary Fund, the usual compensation allowed to missionaries for the time during which he supplied the professor's pulpit.

Resolved, That unsettled ministers and probationers appointed to supply the professor's pulpit, be entitled to draw upon the treasurer

* Owing to the absence, in Europe, of one of the gentlemen connected with these collections, the publication of this list will be necessarily deferred till the December or January number.

of the Seminary Fund for a compensation equal to that allowed to our missionaries.

Dr. A. Proudfit reported, that as general agent he had obtained some contributions for the funds.

Resolved, That Dr. A. Proudfit be re-appointed general agent.

The committee appointed to examine the minutes of the Presbytery of New-York, reported that they found them correct. The report was accepted and approved.

Mr. Nisbet appeared and requested the attention of the Synod to an appeal made by him from a decision of the Presbytery of Caledonia. The appeal, together with the reasons thereof, was received and read, and also an answer of the Presbytery to these reasons. The parties declaring themselves ready to proceed in the business, it was agreed to enter upon the consideration of the aforesaid appeal.

The moderator being a member of the Presbytery of Caledonia, Mr. William McAuley was appointed moderator pro. tem.

Resolved, That the minutes and documents of the Presbytery of Caledonia, in this case, be now read. They were accordingly read by the clerk of said Presbytery.

Resolved, That the appellant be now heard. After hearing Mr. Nisbet, some of the members of the Presbytery of Caledonia were heard.

Adjourned to meet at half past 7 o'clock. Closed with prayer.

Half past 7 o'clock P. M.

Synod met and was opened with prayer. Read the minutes of last sitting.

The members of the Presbytery of Caledonia were further heard in defence of their decision.

Agreed to suspend, for the present, the case of Mr. Nisbet, in order to take up the complaint of Mr. Rich. The committee to which this complaint was committed, presented their report; which was re-considered and re-committed to the same committee.

At the request of Mr. William McAuley, he was released from this committee, and Mr. D. C. McLaren was substituted in his place.

Adjourned to meet to-morrow morning at eight o'clock. Closed with prayer.

Wednesday, September 3, 8 *o'clock A. M.*

Met and opened with prayer. Read the minutes of the last sitting. Agreed to enter on the appeal from the decision of the Presbytery of Caledonia. The parties were removed and a motion was made and seconded that the sentence of the Presbytery be affirmed. After discussion and again reading the testimony, the question was taken and *lost* as follows: Ayes, 13; Noes, 15.

Ayes.	Nays.
Rev. Mr. McJimsey,	Rev. Mr. Lillie,
" " McCarrell, D. D.	" " Middlemas,
" " Wallis,	" " A. Proudfit, D. D.
" " Connelly,	" " J. McAuley,
" " M. N. McLaren,	" " G. Mairs, Jr.
" " J. Mairs,	" " Gordon,

Ayes.	Nays.
Rev. Mr. R. Proudfit, D. D.	Rev. Mr. Howden,
Mr. J. Gillespie,	„ „ W. McAuley,
„ Wise,	„ „ Forrest,
„ Bull,	„ „ Caw,
„ W. Gillespie,	„ „ Laing,
„ Armstrong,	Mr. Currie,
„ McLaughry.	„ Stevenson,
	„ A. McDougal,
	„ A. I. McDougal.

The members of the Presbytery of Caledonia resumed their seats in the Synod.

Mr. D. C. McLaren gave notice of his intention to protest against the above decision, for himself and all others who shall wish to join him.

Adjourned and closed with prayer.

Half past 2 o'clock P. M.

Met and opened with prayer. The minutes of the last sitting were read. The following resolutions were proposed and adopted:

Resolved, That this Synod, in not affirming the decision of the Presbytery of Caledonia in the case of Mr. Nisbet, attach no blame whatever to their motives or conduct; but in the opinion of this Synod, the Presbytery has conducted this vexatious process with great deliberation, prudence and impartiality.

Resolved, That this Synod reverse the decision of the Presbytery of Caledonia, from the fact that the libel preferred against the Rev. Mr. Nisbet, is not, in their opinion, substantiated by sufficient testimony.

Resolved, That a committee be appointed to converse with Mr. Nisbet respecting his situation and views. Dr. McCarrell, Mr. Forrest, and Dr. A. Proudfit were appointed said committee.

The committee to whom was re-committed the report on the complaint of Mr. Rich, presented their report, with the following resolution, which was adopted:

Resolved, That Mr. Rich be requested to withdraw his papers and documents.

Ordered, that the treasurer of the Contingent Fund pay Mr. George Wallace ten dollars for his attendance upon the Synod during its present meeting.

The committee appointed to devise means for defraying the expenses of the pending suit, presented the following report, which was adopted. "That, in the judgment of your committee, the means at the disposal of the commissioners, are altogether too small to effect the object contemplated. They would therefore recommend to Synod the appointment of an agent, to visit the churches which are deficient in this respect." Dr. A. Proudfit was appointed said agent.

Resolved, That the session of Newburgh, in providing for indigent students, from the Seminary Fund, be restricted, in ordinary cases, to seventy-five dollars per annum for each student.

Resolved, That the thanks of Synod be given to the citizens of Newburgh, for their hospitality to its members.

[*The Editor of the Christian Magazine*, respectfully presents to Synod, the following, his third annual report:

According to the direction of Synod, given at its last meeting, the Magazine has been enlarged to thirty-six pages per number, and the price has been reduced to one dollar and twenty-five cents per copy. Various efforts were made to increase the number of subscribers, and to secure the assistance of good writers for its pages. Both these objects have been, to some encouraging degree, attained. The editor takes pleasure in acknowledging the kindness of correspondents, and in expressing the conviction that their able and liberal contributions have given to the Magazine, a decided superiority for intrinsic worth, during the present year. Still, while it is gratifying to report a considerable increase, it has not been so great as it was hoped it would have been when the terms were reduced to such a very low rate, and besides there has been a very great decline on the part of subscribers, from their former punctuality in making payments. It appears to the editor, that unless there is a prompt improvement in this respect, it will become a suitable question for the Synod's decision, whether the advantages of continuing the publication are sufficient to warrant the encountering of serious pecuniary embarrassments. It must be stated plainly, that the extremely low terms at which the Magazine is furnished, render promptness in payment indispensibly necessary.]

The committee to whom was referred the report of the Editor of the Christian Magazine, presented their report, which was adopted, and the following resolutions agreed to, &c.

The committee to whom was referred the Report of the Editor of the Christain Magazine, would respectfully report to Synod, that it is a matter well worthy of their consideration whether this publication be continued. From the report of the Editor, it appears that the present number of subscribers will not justify its continuance at the present price. There is a considerable number of the present volume on hand, all of which should be disposed of in order to meet the current expenses of the concern. It was doubtless the expectation of the Synod, when the price was reduced to $1 25, that, in all cases, payment should be made in advance, and yet the amount due for the present year, which is nearly expired, is about $750. With the increased size and reduced price of the Magazine, there must be a corresponding increase of circulation and prompt payment on the part of subscribers. It remains therefore with the Synod, either to reduce the size and raise the price of the Magazine, or to take immediate and effectual measures for its more extensive circulation, or to discontinue the work altogether. If our churches do yield all the support they can, the only alternative that remains is to discontinue the work at the close of the current year. From the report of the Editor, your committee are of opinion that such is not the case. In several of our largest congregations, but few subscribers have been as yet obtained. Where the blame is, it is not for your committee to determine.

Your committee, believing that the requisite number of subscribers might be obtained in the bounds of our own churches, and believing that the continuance of the Magazine is especially connected with the best interests of our Synod, would recommend to Synod the following resolutions:

1. That the same number of copies of the Magazine for the fourth year, be printed; each number to contain thirty-six pages octavo.

2. That the price to subscribers be $1 25, if paid in advance, or $1 75 if paid at the end of the year.

3. That John F. McLaren be re-appointed Editor for the ensuing year, and that he be allowed $250.

4. That a special agent be employed by the Editor to procure subscribers within the bounds of our Synod, and that all other agents be earnestly requested to collect what is due from subscribers, and make immediate remittances to the Editor.

All which is respectfully submitted.

JNO. FORSYTH, Jr.

The committee appointed to audit the account of the treasurer of the Contingent Fund, reported that it was correct. The report was accepted.

Resolved, That the next meeting of this Synod be held in Broadalbin, on the first Friday in September, 1835, at 11 o'clock A. M. That Mr. Lillie open the meeting with sermon, in the event of the moderator's absence: that Mr. Middlemas preach the missionary sermon, and that Mr. G. Mairs, Jr. be his substitute.

Resolved, That Dr. A. Proudfit be directed to prepare and transmit to the Editor of the Christian Magazine, a narrative of the state of religion in this Synod.

Adjourned till half past 7 o'clock P. M. Closed with prayer.

Half past 7 o'clock P. M.

Met and opened with prayer. Read the minutes of the last sitting.

The committee to whom was referred the communication from the Presbyterian Tract Society, presented the following report, which was accepted and adopted: "That so far as your committee can learn, the object of the society is one well worthy of the attention of this Synod. It is to publish and circulate tracts in defence of the peculiar doctrines which are held by all sound Presbyterians. While there are so many, and such dangerous errors in reference to these doctrines, circulated from the pulpit and the press, it becomes the friends of the truth to make the most vigorous efforts in its behalf. And as our own church is in danger, in common with others, it is our interest and duty to unite with them in the defence and circulation of the truth. As the society, however, is at present under the immediate care of the Synod of Philadelphia, your committee would recommend no other action on the subject, than the appointment of a committee to confer with a committee of the Synod of Philadelphia on the subject, should that body deem it proper to appoint one; and to report at the next meeting of this Synod."

Dr. A. Proudfit, Mr. James McAuley, and Mr. Forsyth, were appointed said committee.

The committee to whom was referred the report of the committee appointed last year to select and publish a collection of sacred music, presented their report, advising, that twenty-four hundred copies, which, at twenty cents each, will meet the expenses of publication, be equally divided between the four Presbyteries. The report was accepted, and it was

Resolved, That this plan be adopted; and that the Presbyteries be required, as soon as possible, to make provision for paying their respective proportions of the above expenses.

The committee of correspondence presented a draft of a letter to the Synod of the United Secession Church in Scotland, which was read and approved. Ordered, that it be signed by the moderator and clerk, and that Mr. Lillie forward it to the aforesaid Synod.

Resolved, That Mr. John Forsyth be, and he is hereby appointed to attend the next meeting of the Associate Reformed Synod of the west, as a corresponding member from the A. R. Synod of New-York, and to express the regret of Synod that no representative from the Western Synod met with us at our present meeting; and that the Synod of New-York takes the most lively interest in the prosperity of that section of the church.

The committee appointed to converse with Mr. Nisbet, reported that they had fulfilled their appointment; whereupon

Resolved, That Mr. Nisbet be, and he is hereby transferred from the Presbytery of Caledonia to the Presbytery of Washington, from and after the middle of September next.

Ordered, that Mr. Ammerman, the general agent appointed to take charge of the edition of sacred music, give his note to cover the notes of the committee who procured the publication of said edition.

Ordered, that the treasurer of the Seminary Fund pay the professor, Dr. Carrell, $200 for his services during the past year.

Ordered, that the Presbytery of New-York supply the professor's pulpit as shall be agreed upon between him and said Presbytery; that the Presbytery of Washington send supplies to the same during the month of March, and the Presbytery of Saratoga during the month of April.

The superintendents, committee of missions, treasurers, and auditors of treasurer's accounts were re-appointed.

Ordered, that the Editor of the Magazine pay over to the Missionary Fund, the net profits of the Magazine for the first three years, when the same shall have been collected.

Ordered, that the Presbytery of Washington supply the pulpit of Dr. A. Proudfit for one month during his absence on his agency.

Dr. McCarrell and Mr. Wallis were appointed a committee to correspond with the Reformed Presbyterian Church.

The clerk reported that Mr. G. Wallace had made a donation of ten dollars to the Missionary Fund. The thanks of Synod were given to Mr. Wallace. The thanks of Synod were given to the congregation of Newburgh, for their liberal collection on Sabbath evening, amounting to $21 68.

Ordered, that the treasurer of the Contingent Fund, procure from

Mr. Stevenson, the remaining copies of the Constitution, that he pay for them from the Contingent Fund, and divide them equally among the Presbyteries.

Ordered, that each Presbytery contribute $25 to the Contingent Fund for the present year.

Ordered, that the stated and assistant clerks select and publish extracts from the minutes of this meeting, in the Magazine, and two hundred extra copies.

The minutes were read, corrected and approved. Adjourned to meet in Broadalbin on the first Friday of September, 1835, at 10 o'clock A. M.

Concluded with prayer, praise, and the apostolical benediction.

R. PROUDFIT, *Clerk.*

The Seminary of the Associate Reformed Synod of New-York, in account with JAMES W. MILLER.

		Dr.
1833.		
Oct. 12,	To cash paid as per order, to the Rev. Dr. McCarrell,	$200 00
Nov. 13,	do. of Synod, to the Rev. Dr. McCarrell, to purchase books for the Seminary,	5 00
25,	To cash paid Rev. David Currie, for travelling expenses to supply the pulpit of the Rev. Dr. McCarrell, according to appointment of Synod,	30 00
1834.		
April 7,	To cash paid Rev. Dr. Robert Proudfit, for travelling expenses to supply the pulpit of the Rev. Dr. McCarrell, according to appointment of Synod,	6 50
Aug. 26,	To cash paid Rev. Dr. McCarrell, for Hebrew Bible for Seminary,	3 00
	To cash paid Rev. J. Forsyth, as per order of Dr. McCarrell, for books for the Seminary,	5 00
29,	To cash paid the Rev. Dr. A. Proudfit, for travelling expenses during the period engaged in collecting monies for the use of the Synod of the Associate R. Church of N. York in the years 1833 & 1834,	37 00
	To balance in account,	1039 04
		$1325 54

		Cr.
1833.		
Aug. 28,	By balance in account,	$511 56
Sept. 16,	By cash of Mr. Benj. Lander, received by him of the Rev. Alexander Proudfit, as donation from sundry persons,	131 00
17,	By cash of Mr. J. D. Bull, for Mrs. Sarah Bull, Hamptonburgh,	5 00
28,	By cash of Mr. George Wallace, for Mrs. and Miss Ammerman, Newburgh, $1 each,	2 00
Sept. 28,	By cash of Mr. John Currie, for Mr. Tho's Rodman, Newburgh,	1 00
Oct. 8,	By cash of Daniel Farrington, for Mrs. Ephraim Cypher, Newburgh,	3 00
	Amount carried forward,	$653 56

The Seminary of the Associate Reformed Synod of New-York, in account with JAMES W. MILLER.

1833.		Cr.
	Amount brought forward,	$653 56
Oct. 28,	By cash of the Rev. Dr. R. Proudfit, as donations from the following persons in Schenectady, viz: Mr. John Matthews, $2; Mr. Wm. Cunningham, $2; and Mr. Robert Cunningham, $1,	5 00
29,	By cash of Mr. Eli Hasbrouck, of Newburgh congregation, as donation per the Rev. Dr. McCarrell,	15 00
Dec. 26,	By cash of Mr. J. D. Bull, for Mrs. Jane Bull, Hamptonburgh congregation,	5 00
1834.		
Feb. 20,	By cash of Mrs. Bethiah Bull, per Dr. McCarrell, being a fourth part of her subscription to Dr. Alexander Proudfit's subscription at Hamptonburgh, for the maintenance of a student at the seminary,	40 00
July 29,	By cash of the Rev. J. McJimsey, the balance of the collections made by him last year in the Washington Presbytery,	22 50
Aug. 26,	By cash of sundry persons of the congregation of Newburgh, and other benevolent individuals in the vicinity, received on the subscription taken up by Dr. A. Proudfit last year,	241 00
	" By cash of the undernamed persons, of the congregation of Little Britain, being one-fourth of the amount of their respective subscriptions made to the subscription circulated in said congregation last year, by the Rev. Dr. A. Proudfit, two-thirds of which was appropriated to the missionary and one-third to the seminary funds, as per order of Synod of last year, names [and amounts as follows: Mr. Harvy Deneston $5, Mr. James Deneston $10; in all $15—one-third of which is appropriated to Seminary Fund, is	5 00
	Due of the above from treasurer Seminary to treasurer of Missionary Fund $10.	
	" By cash of Capt. Andrew Wilson, of the congregation of Hamptonburgh; also, some benevolent individuals in Goshen, subscribed to the subscription circulated last year in said congregation by the Rev. Dr. Proudfit; two-thirds of which subscription was appropriated to the Missionary and one-third to the Seminary Funds, as per order of Synod of last year—names and amount as follows: Capt. Andrew Wilson $20, James W. Wilkin, Esq. $2 50, Mr. Moses Van Geson $3, Mr. Thomas W. Bradner, $10, Mr. John N. Wilson, $3, $38 50—one-third of which is appropriated to the Seminary Fund, is	12 83
Aug. 26,	Due of the above from treasurer of Seminary to treasurer of Missionary Fund, $25 66	
	" By interest of monies in hands of treasurer during past year,	19 90
	Amount carried forward,	$1019 79

The Seminary of the Associate Reformed Synod of New-York, in account with JAMES W. MILLER.

1833.		Cr.
	Amount brought forward,	$1019 79
29,	By cash of the Rev. A. Proudfit, being the balance in his hands, collected by him within the bounds of the New-York Presbytery,	125 25
"	By cash of Mr. John Beaty, per the Rev. Dr. A. Proudfit, from the congregation of Salem, for the use of the Associate Reformed Synod of New-York,	80 50
"	By cash of Robert Dunlop, Esq., Albany, per the Rev. Dr. A. Proudfit, as a donation,	100 00
		$1,325 54

I have examined and compared the above account with the vouchers for the same, and certify it to be correct.

DANIEL FARRINGTON.

Newburgh, August 30, 1834.

JAMES WALKER, *in account with the Missionary Society of the Associate Reformed Synod of New-York.*

1833.		Dr.
Sept. 2,	To balance on hand, per last report,	150 11
,,	cash received from Rev. Robert Proudfit,	5 00
10, ,,	,, ,, from the congregation of Broadalbin,	5 60
,,	,, ,, from the congregation of Little Britain,	24 22
,,	,, ,, from individuals in Geneva,	14 07
,,	,, ,, from congregation of Stamford,	21 00
,,	,, ,, from congregation of Caledonia,	60 75
,,	,, collected at meeting of Synod in Cambridge,	19 12
,,	,, from the congregation from Argyle,	49 85
,,	,, from Auxil. Missionary Society in Cambridge,	20 00
,,	,, from the congregation of Graham's church,	4 25
,,	,, from the congregation of Hebron,	9 81
,,	,, from the congregation of Sterling,	4 50
,,	,, donations collected by the Rev. Mr. McJimsey; Doctor Savage, $1; Doct. Stevenson, $2; Rev. Mr. Howden, $1;	4 00
Oct. 26,	,, ,, from the congregation of Salem, in part for the support of a missionary to labor in building up vacant churches under the Associate Reformed Synod of New-York,	60 00
1834.		
Feb. 17,	,, cash from the congregation of Stamford,	17 50
May 5,	,, ,, from the Associate Reformed Society of Newburgh, in aid of missions as an appropriation to aid the vacant congregations in Philadelphia, per Mr. Daniel Farrington,	60 00
July 17,	,, cash from the Youths' Missionary Society of York and Covington, per James McNab,	28 70
,,	cash from the Youths' Missionary Society of York and Covington, per Mr. Duncan Stewart,	26 25
July 30,	,, donation from the Auxiliary Society of Newburgh, per Mr. John Beverage,	56 52
Aug. 22,	,, donation from Rev. R. Proudfit,	5 00
,,	donation from Mr. James Walker,	2 00
		$648 25

JAMES WALKER, *in account with the Missionary Society of the Associate Reformed Synod of New-York.*

1833.			Cr.
Sept. 10,	By cash paid out, viz: to the Rev. Tho's C. McLaughry, for services rendered, $40, and for services to be performed, $30,		70 00
,,	cash paid the Rev. Henry Connelly, for services rendered,		100 00
,,	,,	paid Rev. David Currie, for services rendered,	50 00
,,	,,	paid Rev. James Beverage, for missionary services,	20 00
Oct. 26,	,,	cash paid Rev. Mr. Beverage, for miss'ry services,	100 00
,,	,,	paid Rev. Wm. Taylor, for miss'y services,	30 00
Dec. 17.	,,	paid Rev. Henry Connelly, for miss'y services,	50 00
1834.			
May 5,	,,	paid Rev. John Forsyth, for services rendered in the vacant congregation of Philadelphia,	60 00
			$480 00
		Balance on hand,	168 25

I have examined the above account, with the vouchers, and find it correct, and that there is a balance in the hands of the treasurer, of one hundred and sixty-eight dollars and twenty-five cents.

Salem, Aug. 26, 1834. R. PROUDFIT.

The following contributions have been received since, and will appear in the next account of the treasurer:

From the congregation of Little Britain,	$30 00
,, ,, Salem,	15 00
,, ,, Hebron,	15 50
,, ,, Argyle,	60 00
Transferred from the Seminary Fund, by order of Synod, last year,	35 66
From the congregation of Caledonia,	45 00
,, a benevolent lady in Caledonia,	5 00
,, the congregation in Bloomingburgh,	38 78
,, ,, Newburgh,	10 00
,, ,, New-York monthly concert,	12 00
,, Mr. George Wallace, Newburgh,	10 90
,, individuals in Geneva, penny a week contributions,	6 57
,, J. Gillespie, Geneva,	2 00
,, congregation of Graham's church,	3 00
,, Gyann Mackinson, Graham's Church,	5 00
,, Arthur McKinney, ,,	2 50
,, Jason Gillespie, ,,	2 00
Collected in Newburgh, after missionary sermon,	21 68
From the congregation of Madrid,	5 19
,, ,, Potsdam,	8 00

The above, with the balance in the treasurer's hands, have about liquidated the debts contracted for last year.

[The *Statistical Tables* being very incomplete, and one of them having been accidentally mislaid, it is deemed best to omit them altogether *for the present.* It will be made an object by the Editor, to procure the materials for a statistical table of our own and the several other branches

of the Scottish Presbyterian church in this country, and to publish the same in the number for January next.]

NARRATIVE OF THE STATE OF RELIGION IN THE ASSOCIATE REFORMED SYNOD OF NEW-YORK.

The annual meeting of this Synod was held in Newburgh, N. Y., on Friday the 29th of August, and perhaps business to the same amount has rarely been transacted by any ecclesiastical body in the same time, or with stronger expressions of mutual confidence and affection among the members. Attachment to each other, and solicitude for the honor of their common Lord, and for the prosperity of that portion of Zion which is more immediately committed to their trust, appeared to characterize all their deliberations and decisions. Although the members of that communion are few, compared with many other religious denominations in our country, yet, harmony of sentiment and feeling eminently prevails; they all adhere firmly to those great doctrines of the reformation, that Bible theology which is contained in the Westminster Confession of Faith, and which was professed and propagated by those venerable divines from England, Scotland, Holland and Ireland, who were the honored instruments of founding the church in this western wilderness, and to the excellency of which the Holy Ghost has put the seal of his approbation for successive ages, both in the conversion of sinners and the confirmation and comforts of saints.

From the reports of various Presbyteries, in their respective boundaries, relative to the state of religion during the last year, nothing remarkable has occurred; no extraordinary effusions of the Spirit are reported, yet much harmony has prevailed in their different sections; the ordinances of religion appear to have been attended with an increasing solemnity; professors are living in peace with each other and with their several pastors; some accessions have been made in all the churches, and in some portions of the church those accessions have been greater than usual. Large additions to the communion of the faithful were made in the various congregations under the care of the Synod, during the summer and autumn of 1831, and it was reported that those who were then called out of the world to a visible profession of religion, had, with few exceptions, been enabled to persevere in their christian course and some of the youth are now occupied in the prosecution of preparatory studies with a view to the ministry of reconciliation. Among other transactions of a general nature, the Synod have recommended to the Presbyteries and Sessions under their care, to take into consideration the expediency of a more frequent administration of the supper of our Lord. The Seminary established some years since in Newburgh, for the education of young men for the sacred ministry, was represented as increasing in utility, both in relation to our church and other churches, and was particularly commended to the prayers and charities and patronage of our people. It appeared that meetings for prayer and religious conference —those nurseries of practical piety—are multiplied; and that the exer-

tions of the friends of temperance were continued, and, under tl divine benediction, had in some places produced an almost enti change in the moral aspect of society. While sabbath schools ar Bible classes are fostered with a considerable degree of attentio yet, it is distinctly understood that they ought by no means to s percede the important but much neglected instruction of youth l catechising. This mode of establishing the rising generation in tl doctrines of religion, which was practised with so much zeal ar results so happy, by the Puritans of New-England, for ages aft the settlement of that country, and by the fathers of our own chur from Scotland and Ireland, is regarded as a duty incumbent on ev ry minister of the Associate Reformed Synod; and the obligation abound in this service is imposed upon him in his acceptance of pastoral charge.

Although the members of the Synod, in their individual capacit have co-operated with their brethren of other denominations, in tl support of missions, both domestic and foreign, yet the expedienc of forming a distinct association for the purpose of spreading tl gospel among the heathen was suggested by the Presbytery of Ne York, when the committee, to whom that subject was referred, pr sented the following preamble and resolutions, which were unan mously adopted:

"Whether we regard the honor of our Master, or the advanc ment of living religion in our own churches, or the immortal des nies of the millions who are perishing without hope; a subject greater magnitude can not probably be presented to the considerati of Synod. Perhaps in no instance have the followers of the Lam in general, been more shamefully delinquent, than in their inatte tion to his command, "to teach all nations," which was among tl last delivered by our Lord before his ascension on high, and one which his honor as Mediator is so deeply involved: therefore,

"1st. *Resolved*, That the injunction, "Go ye into all the wor and preach the gospel to every creature," should be regarded as less binding upon us his professed followers, than upon the apostles wl received it immediately from their Lord; and that the neglect this command may be considered as no less criminal in his sig than the neglect of the sabbath or holy supper, or any other ord nance of our religion.

"2d. *Resolved*, That, in the opinion of this Synod, we, as a d nomination, are imperiously called to arise in our strength, and one consolidated phalanx, with the armor of light, to act our part attempting to subdue the long-benighted nations to the obedience faith; that Messiah, according to the promise given him by the Fa ther, "may have the heathen for his inheritance, and the uttermo parts of the earth for his possession."

"3d. *Resolved*, That it be and hereby is recommended to ever congregation under the care of this Synod, to form associations f the purpose of collecting funds for foreign missionary operations, t be expended in such manner as the Synod may hereafter direct and it is enjoined on every elder and private member in our churche

to cherish such associations by their prayers and influence, and the devotion of a portion of their worldly substance.

"4th. *Resolved*, That, as the monthly concert was instituted principally to pray for the wider diffusion of the gospel and the speedy conversion of the world; it is recommended to all our churches to support this concert by a punctual attendance, and upon these occasions chiefly to pray the Lord of the harvest that he would send forth laborers into his harvest.

"5th. *Resolved*, That the foregoing resolutions be read from the pulpit in all our congregations, and that each minister preach occasionally on the duty of uniting our exertions for making known the salvation of Jesus to all nations, and thus aim at calling up the attention of our people to that important subject."

In the conclusion of this narrative, we may add that, in surveying our portion of the heritage of the Lord of hosts, while we see much barrenness to deplore—many imperfections to humble us in the presence of our Master and of his church and of the world; there is much also to animate and encourage to perseverance in "well-doing." The ministers connected with the Synod appear to be men "fearing God and hating covetousness;" adorning their profession by a humble deportment and edifying conversation; diligent in preaching the word, in catechising and visiting their flocks, and in the discharge of other parochial duties; and we feel warranted to hope that the incorruptible seed, scattered by their instrumentality and watered by the dews of divine grace, will spring up and wave in due season with an abundant harvest.

REVIEWS AND CRITICISM.

REVIEW.

The National Preacher, No. 88, *September*, 1833. *Two Sermons*, by Rev. G. W. Perkins, Montreal, Canada. *The sinner's ability to obey God if he will.* "Prophesy not unto us right things, speak unto us smooth things." Isaiah 30.10. *(Concluded.)*

3. In their account of the nature and condition of mankind, they allow no way for a consequence of this kind to ensue—no room for it to take effect. Is it a necessary consequence? Does it necessarily follow from the sin of Adam, that men, individually, act sinfully when they first begin to act as moral agents? Oh, no; that would be sapping the very foundation of this author's "proposition;" any thing, whether foreign to man, or inherent in man's nature, producing *in* man a moral necessity to sin, does not impair his power and freedom of will to commit sin, that is to sin spontaneously, fully and freely, of his own accord; but such necessity is inconsistent with power and freedom of will to obey God; and having this tendency, the author would at once pronounce it a "misconception" or "perversion." Is

there any thing in men, growing out of that sin of Adam, to give efficacy in making them sinners, or to afford them facility in mak themselves sinners? Did it make them liable to any moral loss, moral defect, or moral guilt, or punishment? No. This aut maintains, "that men are the authors of their own sin, and that o exposes them to wrath." Has Adam's sin any influence at all men? If then they are in no way affected by it, how can the "c sequence" take place? Till men sin voluntarily, they have no ginal sin, according to the definition we are examining. It is the mere contingency, left to their own option—it may be or may be, as they please. If the proposition be true, that all men can o God if they will, all men also can keep themselves from becom sinners if they will, and can of course keep themselves from or nal sin if they will. (We here use the phrase as it is used in definition, without attaching any definite idea to it.) After men h voluntarily become sinners, what effect has original sin, as underst by the preacher, on them? Does it cause or increase their guilt aggravate their depravity, or hurt them in any way? Why, then, what reason do they now undertake to define original sin, when, cording to the definition itself, it is a sin which violates no law has no substance, no subject, no effect, no punishment: it is a m name, a nullity.

"To prevent misapprehension, it is necessary to keep clearl view the fact," now sufficiently obvious, that it is a common prac in the new school, to use terms and to frame definitions which, stead of having "two senses," have none at all. It is surprising Mr. P. should deviate from his usual course, so far as he does in instance, by an attempt to confirm his indefinite definition by sc ture.

"Such is precisely the view of the subject presented in Rom. 5. 'Wherefore, as by one man sin entered,' that is, he committed the sin, and, of course, it was thus, and in that manner, that sin entered to the world, 'and death by sin,' i. e. death was the consequence of 'and so,' he proceeds, 'death passed upon all men.' Why? 'for tl or because that 'all have sinned.' Here you perceive that men are authors of their own sin; that death passed upon all men, 'for that, this explicit and sufficient reason, 'that all have sinned.'"

Contemplate this passage by the light of the paraphrase with w it is interspersed, and can you perceive that it has any bearing the subject in reference to which it is quoted? Viewed through medium with which our author has enveloped it, it contains onl affirmation of two facts. 1st. That Adam committed the first and that death was the consequence of it. 2d. That all men h sinned in their own persons, are the authors of their own sin and in consequence of it. What of original sin is there in all this? W is there here to which a heretic may not assent, and yet in s consistency with such an assent, totally deny the doctrine of orig sin? We are at heart tired of following Mr. P. in his crooked w The passage, even by the help of the comment he applies to it, is far from presenting "precisely the view" presented in his statem

before. It does not touch his definition in its main point, as to men voluntarily becoming sinners, in consequence of Adam's sin. Besides, he makes the apostle to say, that "all men *have*" actually and personally sinned; whereas many die in infancy, and of those who may yet live, and who have lived since the apostle's days, it could not then be said, as to their personal acts, all *have* sinned, and death *hath* passed upon them; but this might, from the beginning, be said truly of all, as to Adam's "disobedience by which many were made sinners," and "judgment came upon all men to condemnation." To the latter part of the chapter, however, the paraphrase is not extended, nor any allusion made, for reasons easily conjectured. We are perfectly satisfied in our minds, and have endeavored to show, that the writer of these sermons, in his attempt to accommodate the doctrine of original sin to his propositions, has annulled it altogether; and that the new-light substitute, which he offers in place of the old doctrine, is, on approaching it, found to be nothing but an impalpable phantom of words.

Another valid objection, frequently made to his views of man's unimpaired ability to obey God, is taken from what the Bible reveals of man's depravity; an objection, of which he makes a calumnious misstatement, and to which, his misstatement constitutes his only answer.

"But it may be said, that the position I maintain, is inconsistent with the doctrine of total depravity, or the entire sinfulness of the human character before regeneration. What is the doctrine? Not that God, in any way, creates sin in men; but it is, that men have no holiness at all in them previous to regeneration; that they sin, and only sin; that they do constantly, invariably, and voluntarily, sin."

We pass by his cowardly concealment, under mean abuse, of the doctrine held by those who urge it as an unanswerable objection to the opinion propounded in this sermon. Their belief, founded on divine testimony, is, that all mankind are, previously to regeneration, sinful in themselves, as well as in what they do; in their whole nature, as well as in all its acts; and that by this original corruption or depravity they are indisposed, disabled, and made opposite to all that is spiritually good, and wholly and continually inclined to evil; and that from this inherent sinfulness of nature do proceed all actual sins. See Confession of Faith, ch. 6. § 4. This is what the Presbyterian preacher means by "mistaken views of the doctrine." Faithful to the cause he has espoused, he cautiously restricts depravity to acts or "*exercises*," and makes its totality to consist in men sinning constantly and invariably and voluntarily—that is, enlightened by the new light, he denies that that, in man, which is exercised or active in sinning, is sinful or capable of sin, and confines sin exclusively to the acts or exercises performed, and attributes total depravity to men, because all their voluntary acts are, from the commencement of moral agency, constantly and invariably acts of sin. It may be asked, Is this *total* depravity? But the answer to this, whatever it may be, does not affect the main question—Is this the total depravity with which mankind universally are charged in the book of God?

Does the depravity, comprehended in the above statement of the preacher, pervading acts only, deserve to be termed "entire," "total?" We know it is as total as it can be, consistently with the opinion, that all men, even in their unregeneracy, are as able to obey God, and to obey him as perfectly, as the saints in heaven. But is it, properly speaking, total? Then there is a multitude of human persons in the world, yet in the early part of their existence, whom the theology of New-Haven acquits entirely of depravity, as not having reached the period when moral agency begins, and whom it shields against the charge of depravity of nature, after they have entered upon the series of exercises, the commencement of which, according to this theology, first renders them sinners, and the uninterrupted continuance of which, renders them sinners totally depraved.

But the main point to which attention should be turned, is, that the depravity to which the author sees he may consistently assent, is not the total depravity with which mankind are charged in the book of God. Besides the sinfulness pervading actual transgressions, there is a sinfulness which pervades the nature of mankind, antecedently to, and abstractedly from, all personal acts, mental or overt. To prove this, we refer to a few passages.

"And are by nature the children of wrath, even as others." Eph. 2.3. Whatever is here affirmed, is true of all. By "wrath," is meant the penal displeasure of God. To be "the children of wrath," is to be obnoxious to his curse, which is the expression of his wrath, in his law and judgment: that curse, in its tendency and effect on those liable to it, is death. By calling them the children of wrath, their relation, their liability to wrath is expressed, and nothing more. But how do they incur this relation of subordination or obligation to punishment? "By nature." The sin, which punishment implies, belongs to their nature, which they derive from Adam. It is original sin. "In Adam all die," as in him they all sinned. They have a nature, such as his was subsequent to "the transgression;" chargeable with the guilt of his first sin, destitute of righteousness, and wholly depraved. Therefore they "are, by nature, the children of wrath."

"That which is born of the flesh, is flesh." John 3.6. Our Saviour contrasts ordinary generation with spiritual regeneration. The almighty Spirit is the agent in the latter; in the former our parents are the agents, according to laws which God established at the beginning, as second causes in the propagation of the human species. By "the flesh," is meant, sinful beings—persons possessing a degenerate nature: such all are who are born. That the term "flesh," imports man's corrupt nature, "the old man which is corrupt," is evident from an examination of many passages, in which it is used in application to the persons of mankind. "In me (that is, in my flesh) dwelleth no good thing." Rom. 7.18. "For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other." Gal. 5.17. "They that are Christ's, have crucified the flesh with the affections and lusts." Gal. 5.24. "They that are in the flesh, cannot please God." Rom. 8.8. "If ye live after

the flesh, ye shall die." Rom. 8.13. "The works of the flesh." Gal. 5.19. "The body of the sins of the flesh." Col. 2.11. "Dead in the uncircumcision of your flesh." Col. 2.13. We need not mention more.

"The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies." Psalm 58.3. David charges the wicked in his day with their falsehood, by which others as well as himself were injured. This he traces to its source. "They are estranged from the womb." Is not this moral estrangement, alienation from God, depravity of nature? The only, and that an evasive reply, is, that "speaking lies," shows that the estrangement commences when children begin to practice wickedness by speaking lies. But the psalm does not treat of children, but of adults who spake lies, showing what they were in the earliest period of their being, before they were able to speak at all. It might be rendered, "the wicked that speak lies," &c. as in Psalm 5.6, where the same expression occurs—"Thou shalt destroy those that speak leasing."

"Behold, I was shapen in iniquity, and in sin did my mother conceive me." Ps. 51.5. Some have proposed an alteration of the text, by which "born" is substituted for "shapen." We prefer the common translation, which the translators were fully warranted to give, inasmuch as the same word in the original is met with in other places, where it must have the signification here given to it. "Art thou the first man that was born? or wast thou *made* before the hills?" Job. 15.7. "Or ever thou hadst *formed* the earth." Ps. 90.2. "Dead things are *formed* from under the waters." Job 26.5. "His hand hath *formed* the crooked serpent." Job 26.13. "The great God that *formed* all things." Prov. 26.10. "Thou hast forgotten God that *formed* thee." Deut. 32.18. We adhere, therefore, to the translation as it stands in our Bible. In these words David confesses his own sin; and that sin must be the sin of his nature—original sin; being, from the terms in which it is confessed, antecedent to any sinful act of his. From the premises, the conclusion necessarily follows, and the only way in which the adversaries of this truth endeavor to overthrow this proof, is by asserting, against all reason, that David refers not to his own sin, but to that of his mother. To this we reply, 1. That he speaks only of himself in the former clause of the verse, "I was shapen in iniquity," and this determines, that the sin mentioned in the latter clause belongs also and only to him. 2. That the context and the scope of the psalm require its application to himself. In the midst of his penitential sorrows and confessions before God, his heart yearning under the remembrance of his aggravated offences, for what end, from what principle, would it enter into his mind abruptly to mention any supposable sin of his mother? 3. His mother was a godly woman, beloved of her son. He remembered her in his devotions, and in the Divine presence plead his relation to her and her relation to God. Ps. 86.16, 116.16. Would such a son traduce the character of such a mother? 4. If it was his aim to record any sin of his parents, why does he omit to mention his father? 5. It may be confidently concluded, that his parents were at this time

dead. Jesse was far advanced in life in the reign of Saul. "And the man went among men for an old man in the days of Saul." 1 Sam. 17.12. This psalm must have been composed at least twenty years after David began his reign. Can any one believe that the voice of reproach from the lips of king David, the youngest son of his mother, ever disturbed the peaceful silence of her tomb? These reasons convince us that David here confesses the moral corruption of his nature, as the odious and criminal source of his actual transgressions. Our limits permit us not to cite other parts of the divine word, of like import. Arguments, strongly confirming the doctrine that the nature of man is susceptible of sin, of sinful defects and sinful properties, and that it is sinful in the estimation of all, may be derived from the fitness and significancy of the circumcision of infants, under the Old Testament, and of their baptism, under the New; from the *miraculous* incarnation of Christ; from the difference there is between human nature as *assumed by Christ*, and human nature in the persons of mankind, *as derived from Adam by ordinary generation*—"God sending his own Son in the *likeness* of *sinful* flesh." Rom. 8.3. "Therefore, also, that holy thing which shall be born of thee." Luke 1.35; and from the inspired account of man's original creation and of the new creation; God *made* man upright, after his image—that was uprightness of nature; that likeness to God pervaded man's nature antecedently to uprightness of action. When man fell, he ceased to be thus upright. On the withdrawal of the Holy Spirit, this uprightness, this moral likeness to God, departed. But from whence did the glory depart? From within the temple itself—from man's nature; and hence its exercises ceased to be holy. When this image is renewed; when man is restored by grace to what he lost by sin; when he undergoes a saving change by the power of the Holy Ghost, in virtue of the mediation of Jesus Christ; what place does true holiness then occupy? Man's nature, where it first dwelt on earth. We arrive at the conclusion, that the doctrine of entire innate depravity, which is acknowledged to be inconsistent with man's ability to obey God, is scriptural.

The author found another impediment in the way of his proposition, in the opinion which many hold of the necessity and efficacy of divine grace; or, being suffered to wear the disguise which he assumes to suit himself to the professions of the editor of the National Preacher, he found a third "refuge in which sinners entrench themselves."

"But it may be said, that the position I maintain is inconsistent with the need of divine influence. But this can be said only from mistaken views of the nature and design of divine influences. Some appear to imagine that divine influence is given merely to help weakness; to give the sinner strength to do that which he has no power to perform. Thus, I am too weak to raise the weight of a ton, and so a lever, a screw, or wheel and pulley, is given to me to enable me to do it. So it is supposed the Holy Spirit is given to men, to enable them to do that which they have no kind of ability to do. But this is a totally mistaken view of the necessity of divine influence."

It seems that Mr. Perkins is *somewhat* conversant with natural philosophy; and this may lead some of the good people of the old school to think that, if he had taken that text, "And he that rolleth a stone, it will return upon him;" Prov. 26.27; and after an introduction on the darkness of ancient times, for the purpose of showing that a stone weighing more than a ton might be removed without hazard, had given a lecture on the three mechanical powers, it would have been more suited to his text, and more useful than his "proposition" and its thin arguments; and then, in the illustration or application of any moral truth deducible from the passage as it stands in the Bible, a fit opportunity would be gained, without any forced effort on his part, for gratifying a propensity, which he frequently indulges in these sermons, of introducing *himself* to the notice of his readers. But, whatever attainments he may have made in science, we must say, he shows very little acquaintance with the theology of the Bible or with the grace it reveals, or he would not approach so near to the sin of "doing despite to the Spirit of grace," as he does, we hope unwittingly, by comparing the Holy Spirit and his gracious work to a mechanical machine and operation. We are sorry he should give us occasion to speak of him according to his folly. We believe, with our whole heart, that the opinion, which he sneeringly stigmatises, of the extent to which divine grace interposes and operates on the hearts of the saved, is founded on the word of God. To illustrate that opinion, from this source, this bright field of divine illustrations, he might have selected a similitude far more clear and appropriate than the one he has taken (shall we say?) from the wharfs of Montreal.

He might have said, "I am blind;" he might be ready to write, as well as what he has written, "a telescope is given to me to enable me to see:" but having undertaken to put words in his mouth, we shall use the "words of truth and soberness." "I am blind, have eyes but see not, and I am counselled to buy eye-salve to anoint mine eyes that I may see." So it is supposed that sinners are blind though they know it not; Rev. 3.17: their minds blinded; 2 Cor. 3.14: their hearts blind; Eph. 4.18: cannot see the kingdom or know the things of the Spirit of God; John 3.3, 1 Cor. 2.14: and that in consequence of their being in this forlorn and helpless condition, the Lord openeth the eyes of the blind; Ps. 146.8: the Lord Christ is given for a light of the Gentiles, to open the blind eyes; Isa. 42.6: and the spirit of wisdom and revelation is given, that the eyes of their understanding may be enlightened to know; Eph. 1.18: not only that an unction from the Holy One is given that they may know all things; 1 John 2.20: but also an understanding that they may know; 5.20.

He might have said, "thus I am too weak to rise, or stand up, or walk, or to perform any work: and one unto whom power belongeth and who is mighty to help, extendeth his arm to raise and uphold and to gird me. So it is supposed that the sinner is without strength; Rom. 5.6: that we have no sufficiency of ourselves to think any thing of ourselves; 2 Cor. 3.5: and can do nothing except through Christ

strengthening us; Phil. 4.13." We ask, is this mere human supposition? Does he not give power to the faint; and to them that have no might he increaseth strength? Isa. 40.29. "Will he plead against me with his great power? No; but he will put strength in me;" Job 23.6: "And I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord;" Zech. 10.12. What is the prayer of the apostle for the Ephesians? "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;" 3.16: and for the Colossians? "Strengthened with all might, according to his glorious power;" 1.11: and for the Thessalonians? "and fulfil all the good pleasure of his goodness, and the work of faith with power;" 2d, 1.11: and for the Romans? "Now the God of hope," &c. 15.12. Do not these prayers prove that God "giveth strength and power unto his people?" Or is that experience which prompts any one of them gratefully to say, "thou strengthenest me with strength in my soul," Ps. 138.3, founded on mistaken views of the nature and design of divine influence? In acceptable prayer, is not the Holy Spirit given to help weaknesses? "The Spirit helpeth our infirmities;" Rom. 8.26. What, therefore, shall we say of men in high places, of watchmen who believe, and strive to make us believe, that no sinner needs the Holy Spirit to help and enable him to perform duty? Of a certainty, they approach too near the ranks in which Doeg, the Edomite, stood in view of the righteous, when they said, "Lo, this is the man that made not God his strength;" Ps. 52.7.

The author might have referred to the bodies of the dead, cut off from intercourse with the living, incapable of enjoyment, incapable of self-examination, powerless, putrid, and fit only to be removed from sight to the pit of corruption where the worms feed and live. But would he call it a *supposition*, that sinners are dead in trespasses and sin, and can gain life only from him who hath life in himself: "And you being dead in your sins, and the circumcision of your flesh, hath he quickened;" Col. 2.13.

To give his readers a clear understanding of what he means by "mistaken views of the necessity of divine influence," he might, having the example of an inspired writer to guide him, have referred to the Ethiopian and leopard; Jer. 13.23. Are not these proofs and illustrations sufficient to demonstrate, that the Holy Spirit is given to help weakness and to enable men to do what they have of themselves no ability to perform? This is the doctrine which Mr. Perkins repudiates in the reproachful terms which we have already noticed. And do we violate the precept, which forbids us to suffer sin on a brother, when we remind him in the accents of rebuke, and all who use similar language in their rejection of divine truth and grace, that the third commandment requireth the holy and reverent use of God's word and works.

After the above, he immediately adds, "divine influence is given to incline, or influence, the sinner to do that which he can do, if he will, but which through the voluntary perverseness and wickedness of his heart, he will not do—till this divine influence is imparted."

The whole agency of the Spirit on the souls of men in bringing and conforming them to Christ, is here restricted to an influence which merely inclines them to do what they are as able to do without that influence as with it. Our readers may judge, whether the doctrine of the Holy Scriptures on this subject, can be circumscribed within such narrow limits. We wish them particularly to notice,

1. That this account of divine influence does not reach the objection which it was designed to overturn. For men are either able or unable to incline themselves to obey God. If unable, with what pretensions to consistency can it be maintained, that they are able to obey, when they are not able to incline themselves to it? Is not a prevalent inclination in the heart to love and obey God, an essential and constituent part of holiness? If able, they of a certainty do not need any divine influence to incline them.

2. That the influence, to which the whole office and operation of the Holy Spirit in the economy of salvation is here limited, is the same, at least as to kind, that the ministers of the gospel employ—the influence of moral suasion; and were they endowed with powers of persuasion sufficient to prevail over the obstinacy of men's wills, they would then, in that case, effect all that the Spirit does in the regeneration of men, according to the doctrine propounded in this sermon. We must, with respect to this, remark that the influence of moral suasion, belongs to the whole system of gracious means connected with the salvation of men. Herein consists their fitness, and excellency, and usefulness. Being the medium in which the truth of God is manifested, and his truth containing the reasons and motives of obedience; it may be said that the means of grace were instituted to incline or influence men to return unto God. These outward means are second causes, operating with that dependence on the First Cause, which is essential and common to all the operations of second causes. All the influence which attends the use or approbation of these means, rendering them effective, is, when traced to its source, divine influence operating immediately by them. These means are, therefore, good and necessary, and produce many good and desirable effects, which have a tendency to men's real conversion unto God, even in those who may remain unconverted. These effects are what are called, usually and justly, the effects of common grace. But we maintain, that in all cases in which these means are effectual to salvation, when men are born of the Spirit by the word of truth, and are sanctified by the truth, there is a divine influence exerted which is adequate to that effect; that is, not only the influence of moral suasiveness, but the influence of creative power, working with inward energy on the souls of men. In the former respect, the influence of the Spirit of truth and life, in regeneration, is suited to the intellectual nature of man; in the latter respect, to the moral degeneracy, the spiritual death, under which that nature is in bondage. We remark,

3. That in what this author calls "the true doctrine of divine influence," it is left to the determination of man's will, whether or not that influence shall be efficacious. For in saying that "divine influence is given to incline men," he evidently has respect to what he

deems "the *nature and design*" of such influence, rather than to any *effect necessarily* produced by it.

We have already extended our strictures on these sermons beyond the bounds which we at first intended. This, however, we could not avoid, in attaining the aim with which we commenced; which is to furnish assistance to our readers, both in ascertaining from an authentic source, the sentiments which, under the old name of new light, are disseminated in many parts of our land, and of detecting and exposing by the test of sacred scripture, their fallacy.

POPISH CONSPIRACY.

A writer in the New-York Observer, is endeavoring, in a series of articles, to prove, that the peculiar activity of Popish priests, in this country, has in view a political object, of a character not very agreeable for Protestants or freemen to contemplate. The "Leopold Foundation," a late endowment in *Austria* for the propagation of the Romish faith in the United States, this writer shows, is designed to operate against not merely the Protestant religion, but against the republican liberties of this country. The tyrannical governments of Europe, of which Austria is among the most powerful, and the most tyrannical, have much more concern for the extinction of the light of civil liberty, than they have for the propagation of the Romish faith. And it is the sun of that light, the effulgent institutions of the United States, shining into the darkness of those lands, enslaved alike to princes and popish priests, that disturbs the crowned heads of Europe, and of none more than that of Austria. And as long as these United States stand, to exemplify the blessings of civil and religious liberty, so long will the oppressed and enthralled nations of Europe, as they turn their eyes toward this free and happy land, cherish the secret hope of their ultimate emancipation, and be ready to join in open efforts for its attainment. If freedom is not to have an existence there, it must be destroyed here. This Austria seems to be aware of. But how can it be destroyed here? Not by armies. To attempt this, by a power so remote and so indifferently furnished with fleets, would be a quixotic undertaking. No, it must be effected by raising up the instruments of subjugation here. And this is the process: Jesuits, trained to all the arts of cunning and deception by a long apprenticeship, are sent here—schools are established, in which, whatever else is neglected, there is no lack of industry in instilling popish sentiments into the minds of pupils—societies are organised—nominal citizenship is obtained by foreigners and observed by natives of the country, but real subjection and reverence are paid to a foreign government—political influence is sought and obtained—votes are made the subject of treaty

and trade between priests and candidates for office, &c. This seems to be the project, and it is to be carried on till the civil and political affairs and destiny of our now free country will be in the hands of a besotted and ambitious hierarchy at Rome, or under the no less iron despotism of the Holy Alliance.

THE NEW-YORK EVANGELIST.

There are some professedly religious papers in which, whenever we meet with any allusion to our Associate Reformed Church, we always have to brace ourselves up for reading what, in relation to other affairs, would be called pretty tough stories. It is only when they have some such entertainment for their readers, that they seem to know of the existence of such a religious body as ours. And how much these hits and flings at a respectable branch of the Presbyterian church, tends to bring about that unity and concord which they profess, more than any others, to desire, let the judicious and pious reader judge.

We are led to these remarks by an article in the New-York Evangelist, in relation to some procedure of the New-York Presbytery, in connexion with our body, on the subject of temperance. By an awkward attempt at sarcasm and raillery, the writer of the article represents the church as receding from the little interest she has taken in the cause of temperance. With a good deal of low wit, intermixed with enough of good sense and good sentiment to make it go for more than it is worth, he represents the Associate Reformed Church as being *behind* others in the temperance reform. This is not true. The writer betrays his ignorance, or something less excusable, by the assertion. And in full confidence of a result favorable to the credit of our body, which this writer seems to consider in great jeopardy, we fear not to challenge him or any one else who feels aggrieved, as he pretends to do, to an examination of our conduct and action on that subject. The result of such examination will be that, no branch of the church, according to its numbers, has been earlier or more active in the field, and that none attaches less importance to mere talk on the subject.

CORRECTION.

In the notice of Mr. John Forsyth's ordination in Philadelphia, we should have said, that the sermon was preached, the formula of questions proposed and the ordaining prayer offered by Dr. McCarrell, of Newburgh, and that the addresses to the pastor and people were made by Rev. Mr. Lillie, of Franklin-street church, New-York.

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For the Christian Magazine.

THE EXPLANATIONS OF THE NEW-HAVEN PROFESSORS.

That *honesty is the best policy*, is a maxim which, like genuine coin, has lost none of its intrinsic value by the attrition of ages and centuries. I was never more forcibly impressed with the truth and importance of this maxim, than when reading an article in the New-York Observer of September 6th, headed, "New-Haven Divinity." In July last, an article appeared in the Presbyterian, taken from the Vermont Chronicle, stating that the Professors of Theology in Yale College were required to subscribe their assent to the Saybrook Platform, as a condition of holding their offices and receiving their salaries. Several doctrines of this Platform are then stated, as contrasted with the doctrines taught and published to the world by the professors. The contrast is so obvious and striking, that a plain, simple mind, uninitiated in the jesuitical maxim, that "the end sanctifies the means," would be puzzled to reconcile their practice with moral honesty. It appears that, at the late commencement of Yale College, a member of the corporation, a simpleton, we presume, had taken the alarm, and "stated, in a report on the public examination of the students in the" theological "department, that, in his view, a departure had taken place from the articles of faith upon which the department was founded." This was likely to prove a serious affair: a strict investigation might have subjected the professors to much inconvenience: a civil court might have decided that their places and their salaries were forfeited. The corporation *prudently* declined to act on the report, but "appointed a committee to inquire into *the usages of the institution, respecting assent to articles of faith*, and invited the professors to a conference with the board upon the subject." The facts and principles developed in this conference, and published by the professors, with their proper signatures, furnish a curious specimen of modern ethics.

It appears that an assent to the Saybrook Platform, which is substantially the same as the Westminster Confession of Faith, had been required of all professors in the institution, as early as 1722. Nor was a general assent deemed sufficient: there were then, it seems, some consciences of an elastic texture, who could assent to a formulary, and yet hold sentiments very different from it; alleging that their assent was given "for substance of doctrine." Aware of this, the trustees had required of candidates for office, an explana-

tion of their principles upon controverted subjects; or, in other words, an assurance that they meant what they said, when they declared their assent to the confession of faith. At a subsequent period, "in 1753, when a controversy respecting 'New Divinity' arose, a stricter assent was exacted, as a safeguard against apprehended errors. Not only the officers, but the trustees of the college, were required to make a declaration of their belief in the Assembly's Catechism and Confession of Faith, not for *substance* of doctrine, merely, but for all the sentiments therein contained, and to renounce all doctrines or principles contrary thereto."

Matters continued thus till Dr. Stiles was elected President, who had published to the world, sentiments plainly opposite to these formularies. Whether he had assented to them, when ordained to the ministry, is not mentioned; but it appears he could not give his assent to the Saybrook Platform, "in the unqualified sense which the existing laws required." In a conference with the corporation, a compromise was effected; the laws of college were relaxed, and he subscribed the following declaration: "I do hereby give my assent to the Confession of Faith, and rules of ecclesiastical discipline, agreed upon by the churches of this state in the year 1706." The present Professors allege, plausibly enough, from the circumstances of the case, that this assent was required and given, only "for substance of doctrine." And because the terms of admission into office have continued the same in that institution ever since, they consider themselves fully justifiable in holding and teaching many doctrines diametrically opposite to the Saybrook Platform, which they have subscribed. Whether this plea will avail them before *another tribunal;* or whether their conduct is consistent with that "simplicity and godly sincerity" which characterized the apostle Paul, is another question. And it may be doubted whether an impartial civil tribunal, were the case brought fully before it, would exculpate them from *perverting the intention of the founders of the institution.*

But it seems they have subscribed the articles of faith, "for substance of doctrine." I do not rightly understand this expression. It occurs very frequently in the article under consideration; and each repetition of it leaves me involved in the same perplexity. How much of any creed does it require to make up the "substance of doctrine?" What proportion of it may be controverted, denied and ridiculed, and yet the formulary be *honestly* subscribed? I have read of a jury impanelled to try a man charged with wasting his property by intemperance, who gravely brought in a verdict of acquittal, because they had no evidence before them that the man was drunk more than half his time, and therefore he could not be called a *habitual drunkard.* Could a person honestly subscribe to a creed, merely because he could say in sincerity that he believed a full half of the doctrines contained in it? Witnesses in a civil court are required under oath to declare "the truth, the whole truth, and nothing but the truth." Now, if the form of the oath should be changed, and the witness required to declare simply "the truth;" I ask, would the witness be clear of the sin of *perjury*, in addition to *falsehood*, if like

the cunning Indian he should tell two truths for one lie? Or would any court be justifiable in abridging the form of the oath, if aware that it was liable to such perversion? A higher standard of morals is reasonably expected from those who are invested with the sacred office, than from the mass of the community; and those who cherish loose views concerning *subscriptions to creeds*, who have publicly and solemnly expressed their assent to formularies containing doctrines which they do not believe, who unblushingly publish sentiments clearly repugnant to these formularies, in their plain, obvious meaning —such persons would do well to consider what influence their conduct may be exerting upon public morals; to ponder seriously how far the glaring disregard to the solemnity of oaths, which prevails in the world, may be chargeable upon the professed followers of Him who is emphatically the Truth.

I have no predilection for the *no-creed* principle, nor sympathy with its votaries. I consider it all over absurd and ruinous. It would set the church afloat, like a vessel at sea, without anchor, helm or cable. But I do not hesitate to affirm, that it is better to subscribe to no creed, than to give a solemn assent to one which we do not fully believe. We do not maintain that any human creed is infallible, or worthy to be compared with the divine oracles. Nor does our full assent to it imply our belief in its infallibility. It should express, compendiously, the sense in which we understand the word of God: every principle should be supported by divine testimony; so that our assent is ultimately given to that alone which God hath spoken. If, upon sober and deliberate investigation, in a sincere desire to know and believe the truth, a change of sentiment take place, common honesty requires of the person that he should make known the change to the ecclesiastical court to which he is subordinate: and if it is of a nature to disturb the peace and harmony of the church, he should peaceably withdraw and connect himself with one more congenial to his views. But christians would find but little difficulty in walking together in peace and harmony, "of one accord and in one mind," if they would guard against the fascinations of novelty, the pride of opinion, and the vanity of displaying superior discernment; and would humbly and prayerfully "search the scriptures whether these things are so."

The Professors have followed up their statement of the late investigation and of its result, with copious remarks on the general subject, in which they display a good deal of ingenuity, and we think a little sophistry, in endeavouring to make the world believe that they are tolerably orthodox. I shall not at present attempt to analyze them. If time and inclination serve, they may elicit a few observations hereafter. There is one circumstance, however, to which they allude, which may be noticed more properly in this place. It is stated by them in the following words: "Twenty years ago, one of the most eloquent preachers and eminent divines of the United States, expelled a young man from his theological seminary, for denying that the atonement was limited to the elect—affirming that such a denial had a direct and necessary 'tendency' to Universalism." There can be little doubt that

the allusion is made to a case which occurred in the theological seminary of the Associate Reformed Church, then under the care of the late Dr. Mason, and Dr. Matthews, now chancellor of the University of New-York. We have no wish to charge the New-Haven Professors with wilful misrepresentation; as they have probably had no opportunity of correct information. But the sentence quoted above is a very unfair and defective statement, and has an unavoidable *tendency* to give an erroneous view of the case. I shall subjoin the authentic statement from the printed minutes of the General Synod for the year 1816. I would premise that the seminary, by its constitution, was open to students of other denominations who adhered to the same doctrinal standards; and the students were required to subscribe a pledge "not to propagate, directly or indirectly, any thing contrary to the known faith of the Associate Reformed Church."—This could be done in sincerity by at least four other denominations, if they were sincere in their adherence to their own doctrinal standards. Accordingly, students did attend the seminary from several other branches of the christian church. And the only difficulty which ever occurred upon this head was that alluded to above. The following official communication from the Professors will place the subject in its true light, and the reader is respectfully requested to compare it carefully with the statement of the New-Haven Professors.

"During the last year, circumstances have occurred in the seminary, which the Professors think it their duty to lay before the superintendents. Mr. L. D. D——, from Massachusetts, who had proposed to put himself under the care of the Associate Reformed Presbytery of New-York, was found, a year ago or more, to lean to principles of an unsound and dangerous nature, unwarranted by the word of God, repugnant to the protestant doctrine, and particularly hostile to the standards of this church. Shortly after the close of the session in 1815, the principal, in a free and full conversation with him, pointed out his errors and the consequences to which they lead; apprised him of his danger, and the impossibility of his being received by any of our presbyteries, so long as his soundness in the faith should be a matter even of suspicion. All this he took with respectful deportment, and apparent modesty and humility; professing that his object was truth, and that he should be diligent in his inquiries after it. Nothing more occurred to draw the notice of the Professors, till the month of February last, on the —— day of which Mr. D. delivered a discourse on these words, Rom. 3.25, 'Being justified,' before the other students in their capacity of a theological society. The ground taken by Mr. D. appeared to them so wide of the 'foundation,' and many of his positions were so startling and offensive, that besides expressing their own most decided disapprobation, they communicated the subject to the Professors. Mr. D. being thereto required, submitted his discourse, a copy of which, No. 1, accompanies this note, to their inspection. They discovered it to be fraught with errors of great magnitude and mischief; and had subsequently a particular interview with Mr. D. They lament that instead of procuring from him such explanations as might remove or palliate the

fears naturally arising out of his expressions, it only served to elicit a further disclosure of his aberrations from the way of truth—that he utterly rejects the proper covenant headship both of the first and second Adam—denies original *guilt*, though he acknowledges the depravity of human nature—denies the substitution of the Lord Christ in the room of his people—denies his purchase of their *persons*—the imputation of his righteousness to them, and the conferring of any righteousness whatever upon them in this justification—maintains that the sole use of the atonement of Christ was to relieve God from the obligation to punish sinners—not in the least to relieve sinners from this obligation to punishment; and that there is nothing in justification but a simple pardon; and this, notwithstanding Mr. D.'s solemn promise, subscribed with his own hand, 'not to propagate, directly or indirectly, any thing contrary to the known faith of the Associate Reformed Church!' The whole was accompanied with so much pertinacity, and so marked an indifference to all the considerations which were pressed upon him; and even to the plainest declarations of the scripture which his assertions contradicted, as appeared to the Professors not only in substance, but in their very terms, to extinguish every hope of his recovery. Persuaded therefore, that they should be unfaithful to their trust, were they longer to permit such a 'root of bitterness' to spring up in the vineyard which they were appointed to keep and to cultivate, they judged it to be their duty to exclude Mr. D. from the seminary. This determination, exceedingly painful to them, but exacted by higher considerations than those of private feeling, they communicated to their offending pupil in their note of March 12th, No. 2. Two or three days after, they received from Mr. D. the note No. 3.

"Respectfully submitted,

Signed "JOHN M. MASON,

"New-York, April, 1816. "J. M. MATTHEWS.

"To the Rev. the Superintendents of the Theological Seminary of the Associate Reformed Church."

The above communication and accompanying documents were laid before the general synod, in May following, and referred to a committee, who, after a careful investigation, reported the following resolution, which was unanimously adopted.

"Resolved, That in the opinion of this synod the doctrines exhibited by Mr. D. in his sermon are corrupt in their nature and dangerous in their tendency: and that the Professors evinced a becoming fidelity to their trust, in expelling him from the seminary."

It will be clearly perceived, from the above authentic documents, that the student's dismission, (for it was not an expulsion, in the disgraceful sense of the term, though so called in the resolution) was grounded, not on a *tendency* to error merely, nor on a difference of sentiment respecting the atonement, although that draws deeper than many suppose who are sound in the main, but upon several errors, pronounced by the general synod *corrupt in themselves;* errors which have always been viewed in our church as going to unhinge the gospel and to sap the foundation of the sinner's hope. And perhaps there was nothing so offensive in his whole conduct, as his giving a

solemn assent to what the event showed he did not believe. For at a very early period of his connexion with the seminary, as I have been informed by some who were his fellow-students, he began to display his peculiar opinions, and he continued to inculcate them with such zeal and industry, that a strong suspicion prevailed among the students, that he was employed as an emissary by some zealots of the new school, to make proselytes. If not, he had certainly wandered out of his proper latitude, and the sooner he retraced his steps, if upright in his intention, the better for himself—the more conducive to his own peace, and the tranquillity of the church. Let every man think for himself, but let him not intrude his crudities upon others, who have the same right to think and judge for themselves. Especially let no man assume false colors, and profess one set of principles while he believes another. Let every man who gives his assent to a doctrinal formulary, exercise the same scrupulous caution and undisguised sincerity, as he would use if examined under oath—as in the presence of God "who searcheth the heart," and "who is delighted with truth in the inward parts." R.

REVIEWS AND CRITICISM.

REVIEW.

Stuart on the Romans. Andover, Flagg and Gould. 1832.

When talents and reputation are arrayed against the cause of truth, it becomes the friends of the simple, unsophisticated gospel, to arouse from their lethargy, and bestir themselves in propagating and contending earnestly for the faith once delivered to the saints. Pelagian and Arminian errors, which had long ago been consigned to their graves by the champions of orthodoxy, have had a resurrection in our times; and borrowing a little novelty of form from the German neology, have appeared in the east as improvements in theology; and are spreading themselves over the length and breadth of the land, in churches which were once witnesses for the truth. The doctrines of original sin, and regeneration; of the representative characters of Adam and of Christ; of justification and atonement, and the inability of the sinner to keep the law of God, are now openly denied or covertly assailed by the intricacies of criticism, the refinements of speculation, and the glare and thunder of pulpit declamation. As the contest thickens, the parties make for the citadel—the direct authority of the holy scriptures. Professor Stuart, of the theological seminary at Andover, who has distinguished himself in the literary world by his writings, especially on subjects of biblical criticism, has published a commentary on the epistle to the Romans, which is intended to show that the authority of the apostle Paul, or rather of the Holy

Spirit that spake by him, is in favor of the new theology. It must be admitted, that no mean generalship has been evinced by the new school party in this demonstration. The authority of Professor Stuart will pass for proof, with multitudes who are unable or unwilling to give his arguments a careful examination; who know about enough of his book to find out his conclusions, or who gather this result from the investigation of others, and who think it impossible that so much learning should be expended in the attempt "to make the worse appear the better reason." One advantage, however, has been gained to the cause of orthodoxy by this publication,—our opponents have shown their strength. Their most renowned champion has done his best, on the ground where these great questions must finally be determined—the critical exposition of the testimony of God. In humble dependence on the aid of the Holy Spirit, whom the Counsellor of his church has promised to his people to guide them into all truth, it is intended to examine the prominent positions assumed in Professor Stuart's book, with the reasons by which he attempts to sustain them. It would be impossible to notice every thing which he states, without writing a book as large as his own, which were rather unnecessary, inasmuch as there is not unfrequently great parade of learning to prove something not very important, and, sometimes, to establish a position so clearly erroneous, as would seem to indicate that a great genius, in the march of mind, instinctively rejects a vulgar truth. For Professor Stuart as a man, the writer of the following remarks has no feelings but those of kindness; and as a writer, for what he has written well and truly, as he sometimes has, those of gratitude and respect; and yet the great law of love, both to him and to others, requires that there should be waged with his errors a war of extermination.

The commentary breaks ground, in its assault upon the old divinity, at the very commencement of the epistle, in endeavouring to evade a strong testimony in favour of

The Eternal Sonship of the Redeemer.

The results of Professor Stuart's investigations on this point are given in his translation, p. 9. v. 3 and 4. "concerning his Son, who was of the seed of David as to the flesh [and] was constituted the Son of God with power, as to his holy spiritual nature after his resurrection from the dead:" and in his commentary, p. 70, "of royal descent, even of David's lineage, as to his incarnate state; the Son of God clothed with supreme dominion, in his pneumatic, i. e. exalted and glorified state." Here the learned professor fairly contradicts himself, in relation to the grand point in controversy—the translation, with the old divines, representing the Saviour to be "the Son of God with power," *as to his holy spiritual nature*—the commentary, "the Son of God clothed with supreme dominion *in his pneumatic*, i. e. *exalted and glorified state*." According to the translation, the old divines are fully sustained in the position that Jesus is the Son of God as to his *divine nature* or deity: according to the commentary, the ground is taken from beneath their feet: the text speaks *not* of *nature* but of *state*.

The phrase "as to" is used to introduce the particular sense in which a statement is made: it is defined by Walker, "with respect to." Having introduced the great subject of all his preaching and all his epistles to the churches—Jesus Christ our Lord—under the title Son of God, the apostle explains the sense in which he uses the term "Son;" how, or in what respect he is Son; and then he describes his two-fold sonship;—he was the son of David, according to the promises respecting him, "as to" his human nature; but the Son of God, "as to" his holy spiritual nature, which must mean his divine nature as a person in the Godhead, if it mean any nature at all, inasmuch as there are but two nature, sthe human and divine, in the one person of the Redeemer.

The manner in which the commentator manages to take back the admission which he had made in his translation, appears to be in the use of a little critical legerdemain, first using the words "state" and "nature" as synonymous, and then dropping "nature" entirely, as unsuitable to his purpose, and using "state" alone.

He says, p. 60, "he has been *constituted or set forth* as the Son of God clothed with supreme dominion in respect to *his more exalted condition or his more exalted nature*, after his resurrection from the dead." And again, p. 61, "Christ, as to his outward and transitory man, or as to *his human nature or condition*, descended from the royal progeny of David: and therefore, even in respect to *his lower nature*, he was of exalted origin. In other words, Christ, as to his incarnate *condition*, i. e. *as to that nature* which dwelt on earth, (εσκηνωσεν εν ημιν, John 1.14.) and was capable of suffering and dying, was of regal descent. Such was Christ, even in his *state* of humiliation; but what was he in his *exalted* and *glorified state?* If as to his *fleshly or transitory nature and state* he was David's son, what was he in his *exalted condition, his pneumatic state?* The answer is, 'the Son of God,' and not simply this neither, for he was the Son of God while εν σαρκι, but in his exalted state he was the Son of God εν δυναμει, i. e. he was 'Lord over all.' "

And again, p. 70, "What can be the meaning of πνευμα then in such examples, if it be not the *pneumatic state or condition or nature* of the Saviour, i. e. his *exalted and glorious state or nature.*" He sums up thus: "The sense of the whole clause on which I have been commenting is, 'of royal descent, even of David's lineage,' as to *his incarnate state*; the Son of God clothed with supreme dominion in *his pneumatic*, i. e. *exalted and glorified state.*"

But the translator says he was "the Son of God with power, as to *his holy spiritual nature*," which, while words retain any distinctness of meaning, when applied to the very same ideas, must be considered as irreconcilable and contradictory: and we have high authority for saying, "a house divided against itself cannot stand."—This inconsistency is the more remarkable, as the commentator himself uses the term nature in its distinctive sense and on this very subject. He admits even there, p. 65, that in "the most common use of the phrase, ο υιος του Θεου, [Son of God] is rather a name of *nature* than of office:" and p. 66, "the appellation *Son of God* became by

usage a kind of proper name which might be applied to his human *nature* or to his *divine one*, as well as to his complex person." Here, then, by Professor Stuart's own admissions, it appears, that a phrase, in its most common use "a name of nature" and applicable to the divine nature of the Redeemer, is used by the Apostle Paul in a general description of Him, and applied to that nature which is contra-distinguished from his human nature: that is, to his divine nature. Thus, by the argumentum ad hominem, the labored exposition of the learned professor is fairly set aside, and the Redeemer, in Rom. 1. 3,4, is described by the apostle Paul, as to his divine nature, and in distinction from the human, as the Son of God.

2. In immediate connexion with the contradictory views of this author, it is obvious to remark the very great confusion which pervades his representations. Truths so very important and so clearly distinguished as the states and the natures of the Redeemer, are blended and interchanged, as if they were the same thing, and as if the phrases which most distinctly express them were convertible terms. Who would even have anticipated, that a critical expositor of the scriptures would represent the apostle as expressing, by the very same term, in the same connexion and in the same sense, "his outward and transitory man," "his human nature or condition," "his lower nature," "his incarnate condition," "that nature which dwelt on earth and was capable of suffering and dying," "his state of humiliation," "his fleshly or transitory nature and state?" What admirable sense it would make, to substitute one of these synonymes for another, —"his state of humiliation which dwelt on earth and was capable of suffering and dying!!"

3. However, as the professor has emerged at length in his conclusion from this slough, although (as would appear to those who have not seen with the new light) upon the wrong side, it is but proper that we should inquire into the reasons by which he endeavours to sustain his positions.

In his exposition of the phrase Κατα σαρκα, p. 60, he states that it often means "man as living in his present fleshly and dying or transitory state, in distinction from another and different condition in a future world; so Gal. 2.20; Phil. 1.22, 24; Heb. 5.7; applied to Christ, 1 Pet. 4.2, 2 Cor. 10.3. This I take to be the shade of sense in the passage before us—Christ, as to his outward or transitory man or as to his human nature or condition, descended from the royal progeny of David; and therefore, even in respect to his *lower* nature, he was of exalted origin."

1. It may be remarked on this passage, that not one of the cases cited is to the point. The point to be proved is that *kata sarki* signifies a state of humiliation, and *kata pneuma* a state of exaltation, corresponding with the humiliation and exaltation of Christ. Gal. 2.20. "The life I now live, *en sarki*," (in the flesh) simply means in the body, as distinguished from the disembodied state. This is clear from the next case cited: Phil. 1.22, 24. "But if I live, *en sarki*, this is the fruit of my labor, for I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far bet-

ter. Nevertheless, to abide, *en sarki*, in the flesh is more needful for you." Here to depart and be with Christ is contrasted with being in the flesh. In these cases *sarx* means simply the body: in the case of Christ, Rom. 1.3, it means the whole human nature, soul and body. How absurd would it be to say, I have a desire to depart from *the human nature* and to be with Christ; nevertheless, to abide *in the human nature* is more needful for you!

Heb. 5.7. "Who in the days, *tes sarkos autou*, of his flesh," describes our Redeemer in his incarnate state, not as contradistinguished from his succeeding state of exaltation, but from his previous state when he existed simply in the divine nature as the Son. This is manifest from the next verse: "Though he was Son, yet learned he obedience from the things which he suffered." The emphasis of his condescension is laid upon his being the Son; and the eternal deity of the Saviour gives his condescension its grace and value. The Son, therefore, must express his previous divine nature and underived eternal glory. This text, then, so far from favoring the theory of Professor Stuart, is an invincible testimony in favor of the doctrine which he rejects.

1 Pet. 4.2. "That he no longer should live the rest of his time, *en sarki*, in the flesh, i. e. in the body, to the lusts of men, but to the will of God." This is similar entirely to the former texts, and refers to the period in which we live in the body before we put off these tabernacles.

2 Cor. 10.3. "For though we walk *in the flesh*," that is, live in the body, in distinction from the life which we shall live when out of the body. Thus it appears that none of the witnesses which he has called depose any thing in favor of the exposition of Professor Stuart, even in the use of the single word σαρξ.

2. But κατά σαρκα is a phrase of definite meaning, and the commentator ought to have shown by appropriate instances, that the usus loquendi* of *the phrase* sustained his exposition of it in the case in question. This he has not done nor attempted to do, and for a very good reason—he knew that no such instances were to be found.

3. The usus loquendi of the phrase is entirely on the other side, unequivocally expressing the human nature of the Redeemer, and evidently implying another nature from which it is contradistinguished, that is, his divine nature, distinctly expressed by a corresponding phrase, κατά πνεῦμα, in the apostle's summary view of the Redeemer's person, Rom. 1.3,4.

Acts 2.30. "Therefore being a prophet and knowing that God had sworn with an oath to him (2 Sam. 7.12,13,) that of the fruit of his loins, *kata sarka*, as to his human nature, he would raise up Christ to sit on his throne." This is the precise counterpart of the phrase in Rom. 1.—descended, born of the seed of David, *kata sarka*, according to the human nature, declared to be the Son of God with power, *kata pneuma agiosunes*, as to his glorious divine nature.

* Customary usage.

Rom. 9.5. "Of whom, *kata sarka*, as to his human nature, Christ, who is over all, God, blessed forever." Here again we have the very same phrase in the same sense; and in the corresponding member of the sentence describing the other nature of Christ, instead of *kata pneuma*, he is represented by language of the same import, as, ὁ ων επί πάντων Θεος, the over all God.

It is true, that the commentator sometimes renders the phrase under consideration according to scriptural usage, "as to his human nature," "in respect to his lower nature," p. 61, which necessarily implies another and higher nature, belonging to the same subject. But this, instead of being an apology for the conclusion in which he rests, that it means, in this place, (Rom. 1,) his state of humiliation, in distinction from his exalted or glorified state, p. 61—his incarnate *state*, in distinction from his exalted and glorified *state*, p. 70, and which it is the scope both of the commentary and the first excursus to inculcate on the reader, is an aggravation of his fault, as it proves that he knew better.

The next word in this contested passage, (Rom. 1.3, 4,) upon which the commentator descants, is ορισθεντος, rendered in the common translation "declared," but which he renders "constituted," p. 61, 63. And here as elsewhere our opponent makes admissions which amount to very nearly, if not quite, a virtual surrender of the question. He says, p. 62, "I hesitate between this sense [constituted] and the one given by Origen, Chrysostom, Cyril, Theodoret, Theophylact, Œcumenius, the Syriac version, and the great majority of modern critics, viz: *oristhentos*, *deichthentos*, *apophthentos*, *kristhentos*, *omologethentos;* shown, demonstrated, exhibited, declared." He admits, though doubtfully, one instance of classical usage produced by Elsner, in favor of these authorities, which will bear the test of scrutiny: this is, "a patron of what is just, *dichasten orizomen chresion*, we call a true judge, or we declare to be a judge worthy of the name." He concedes also that "the Lexicon of Zonaras gives the same gloss to the word *oristhentos*, *apo deixthentos*, *apo phanthentos*," and that, "as *orizo*, (from *oros*) means literally to prescribe the boundaries or limits of any thing, and thus, by defining it, to distinguish it from other things; so the secondary meaning given by Chrysostom, viz. *deichthentos*, *apophthentos*, declared, shown, is not an unnatural one." When an enemy "hesitates" in a charge, he is usually not far from a retreat. But why does he not retire? Because he says the usus loquendi supports his rendering, and does not support the other. "It is a safe rule, not to adopt the sense of a word which is not supported by the usus loquendi, when another meaning, which is supported by it, can be given, *that will make good sense*." But the objections to his rendering are, that it will not make good sense; and in the sense in which he uses the word, (constituted) it is not supported by the usus loquendi. It is not good sense, to say that Christ was "*constituted*" the Son of God with power, after his resurrection from the dead, when it is admitted that he was the Son of God, *in the flesh*, before his resurrection, p. 60. It is absurd to say any thing exists

before it is constituted. What should we think of an author who would assert that George Washington was "constituted" general-in-chief of the armies of the United States after the battle of Yorktown; when every body knew that he was recognized by the congress as sustaining that office for years before, and had long before led their armies to victory in many a glorious strife? The Redeemer was recognized as the Son of God, long before he became flesh: Ps. 2. "Thou art my Son, this day have I begotten thee:" and all the kings of the earth are required to do him homage: v. 12. "Kiss ye the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him." Was not the Son then "Lord of all?" See also Ps. 72, and 110, and scripture every where.

His rendering is not sustained by the usus loquendi of the holy scriptures. Let us examine the passages in which the word occurs, that we may see whether the usage of the scriptures sustains his interpretation.

Heb. 4.7. "Again he limiteth, *orizei*, a certain day, saying in David, To-day after so long a time (as it is said) to-day if ye will hear his voice, harden not your hearts."

Now, it is clear that the day spoken of was not "constituted" in the time of David, for the day of grace existed before, and always to those who enjoy the means of grace on earth; but that period, in application to the generation then living, in which they were to seek the rest of God was defined to be the present; and the Spirit speaks in the psalm to every succeeding generation, *defining* their day to be the present time: Now is the accepted time, behold this is the day of salvation. This text is in favor of the sense of defining, showing, declaring. This appears by comparing it with the 7th and 13th verses of the preceding chapter. "Wherefore, as the Holy Ghost saith, *to-day* if ye will hear his voice, harden not your hearts," v. 7. This the apostle applies to the men of his generation. "But exhort one another daily while it is *called* to-day," v. 13. The same day which is *orizei*, *limited or defined* to-day in 4.7, is *kaleitei*, *called* to-day, 3.13. This witness, then, instead of supporting the views of Professor Stuart, testifies in favor of the other side.

The next passage referred to is Acts 11.29. "Then the disciples, every man according to his ability, determined, *orisan*, to send relief to the brethren which dwelt in Judea." Neither will this text afford our author any aid. To determine and to constitute are different terms, and convey different ideas. Many things are determined, that are never constituted; and the determination of the disciples, had it been alone and not followed by execution, would have *constituted* but very unsubstantial relief to the brethren in Judea.

Acts 2.23. "Him, being delivered by the determinate counsel, *orismene boule*, and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

Nor does this case prove any thing for Professor Stuart's interpretation. It merely states that Christ was put to death according to the divine decree and foreknowledge; but neither that determination nor

fore knowledge *constituted* the fact or the sin of crucifying the Lord of glory. These are very different predicates and belong to very different subjects. Were we to give to ὅρῳ, in this text, the sense which the commentaries assign it in the disputed clause, (Rom. 1,) βέλης would be an office in power, and ωρισμενη his appointment. To constitute a man an officer, is to give him his commission after his appointment: he is no more constituted the officer which his title imports, when in the full exercise of his authority, than when taking his rest in sleep. When our author, then, to hide the absurdity of asserting, that Christ was constituted the Son of God after his resurrection; (when every reader of the Bible knows that he was always recognised as the Son of God before as much as after this event;) explains by saying, "not simply this neither, for he was the Son of God *en sarki*, but in his exalted state he was the Son of God, *en dunamei*, he was Lord over all;" he uses the word "constituted," in such a sense as no good author, sacred or profane, ever did before him. Acts 10.47. "And he commanded us to preach unto the people and to testify, that it is he which was (*orismenos*) ordained of God to be the judge of the quick and dead." On this case, Professor Stuart seems with most satisfaction to rely, as "an example quite in point as to the *sentiment* as well as the language." Here, then, and on the following texts to which he refers as giving "the same sense of the word, Acts 17.31, compared with 17.26," we join issue.

In what sense or sentiments do these texts agree with his exposition, "Christ was *constituted* the Son of God with power after his resurrection from the dead?" Not in the fact that he was in both senses constituted after his resurrection from the dead. He was constituted the judge of the quick and the dead *before* that event, as we learn from his own testimony; John 5.22. "For the Father judgeth no man; but hath committed all judgment unto the Son;" and 27th, "And hath given him authority to execute judgment also, because he is the son of man." Nor do these cases agree in expressing the display or exercise of authority.

Professor Stuart admits that Christ was *not constituted simply as Son of God* after his resurrection, "for he was Son of God in *sarki*," [in the flesh.] He was the same person, God and man, in two distinct natures, and one person, before and after his resurrection; and sustained the same offices in his humiliation as in his exaltation. The whole and only proper subject of the "constituted" was the *en dunamei*, the most full display and exercise of his authority as Lord of all, to which he was appointed in the counsels of eternity; to which, as Emanuel, he was inaugurated at his baptism; which he exercised before his incarnation; Ps. 2; 45; 72; 110; and even during his humiliation, in claiming and exercising his right of property in the animal on which he rode into Jerusalem; in driving the buyers and sellers out of the temple; in making laws for the church, and requiring their obedience to himself.

But no such display or exercise of authority, as judge of the quick and the dead, is claimed for the Redeemer in any of the texts quoted. The exercise is still future: "When the Son of man shall come in

his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Mat. 25.31.

The commentator, critical as he seems to be, has entirely overlooked the essential distinctions between the *exousian*, authority, (John 5.27,) "which he received when he was *orismenos*, ordained to be the judge of quick and dead; Acts 10.42: and the *en dunamei*, the power which he displayed in his exaltation. But if these texts in Acts fail to sustain Prof. Stuart's exposition of *orismenos* as "constituted," they fully sustain that which he rejects as "*shewn, declared, demonstrated.*" This is especially manifest from Acts 17. 31. "Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath *given assurance* unto all men, *in that* he hath raised him from the dead." He is not constituted judge of the world after his resurrection; but the very fact of his resurrection *declares, demonstrates, proves* him to be such. The very same fact declares, demonstrates, shows that he is the Son of God. The objection of Prof. Stuart to this reasoning, and which he thinks so conclusive, "that an event common to him, to Lazarus, and to many others, could not of itself demonstate him to be the Son of God *en dunamei*," not only contradicts this text, but indicates a strange inattention to the facts, that he had himself rested the demonstration of his claim to be the Son of God upon the fact of his resurrection; that his enemies knew it; that, when it occurred, the apostles proclaimed it as the unanswerable proof of their Master's claims, and that the whole hopes of the christian church rest upon that fact. The mere fact of a miracle does not prove any thing or every thing, but that only in the proof of which it is wrought. Now the resurrection of Lazarus and others, was never referred to as any proof that any of them was the Son of God. But Jesus refers to his own resurrection, as the grand decisive proof, that he is the Son of God; as well as of all his other claims as Messiah. Mat. 16.1,4. "A wicked and adulterous generation seeketh after a *sign;* and there shall no sign be given unto it but the sign of the prophet Jonas." Luke 22.70. "Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am." For this confession he suffered death as, in the judgment of the high priest, a blasphemer. Mat. 26.63,65. His enemies regard his resurrection as the greatest evil which could happen to their cause, and take special precautions against it. Mat. 27.63,66. His apostles refer to the event as the fulfilment of the scriptures respecting the Son of God. Acts 13.32,32. And Paul, after proving the truth of this all important fact, shows its vital importance to the whole of our religion; as without it christianity were a fable. 1 Cor. 15.14. "If Christ be not risen, then is our preaching vain, and your faith is also vain."

The resurrection then was the *sign* which *demonstrated*, to friends and foes, the truth of the claims of Jesus of Nazareth, the chief of which, that which involved all the rest, and for which he died, was that he was the Son of God. It is only necessary to add on this point, that the other texts in question; Acts 17.26; Luke 22.22; are

used, as correctly translated, in the sense of *determined* or *decreed;* not "constituted." The usage of scripture, then, both as to phrase and sentiment, instead of aiding the new-light speculations, confirm the received translation, and the common truth.

The next important phrase in this contested passage, is, *uiou Theou.* To narrow, as much as possible, the ground of discussion, let us inquire, how far the contending parties agree.

It is admitted, by the commentator, that the phrase "Son of God," is, in its most common use, a name of nature, rather than of office; for it is predicated upon the high and glorious *eikon*, *resemblance*, *similitude*, which the Son exhibits of the Father; he being the radiance, *apaugasma*, of his glory; so that what Jesus said to Philip is true, viz: "He that hath seen me, hath seen the Father," John 14.9, p. 65. What then does he deny? "That it is applied to him, considered simply as divine, or simply as Logos." He says, "It designates the *Theanthropos*, the God-man; i. e. the complex person of the Messiah, in distinction from his divine nature, simply considered, or his logos state or condition," p. 66. He admits, however, that there are exceptions to his representation; that is, there *are* cases in which it is used to express his divine nature, simply considered. Why, then, not give up the point? Because, he says, in these cases it is used "as a kind of proper name, which might be applied either to his human nature, or to his divine one, as well as to his complex person." But what is there, in these cases, *to show* tha this name is not the proper one for him, considered simply in his divine nature? Nothing but the Professor's assertion: nothing in the shape of a reason.

The *illustration* of a human person, as the case of Abraham, is no *argument*, and is not to the point. Had Abraham existed as a pure spirit, before he existed in his complex person, the name, which was given to him in that state, could afterwards most properly describe him, as to his superior nature, his spiritual and immortal part; as Abram does describe him when he went from Haran, and Abraham, after he received the promise that he should be father of many nations. The second person in the Trinity, is spoken of as the Son of God, and his glorious works celebrated, long before he became the *Theanthropos*, God-man. Psa. 2: "Thou art my Son, this day have I begotten thee." Prov. 30.4: "Who hath established all the ends of the earth? What is his name, and what is *his Son's* name, if thou canst tell?" Heb. 1.2: "His [God's] Son, by whom also he made the worlds;" v. 3, "the brightness of his glory, and the express image of his person; and upholding all things by the word of his power." V. 6: When he bringeth in the *first begotten* into the world, he saith, And let all the angels of God worship him." When did he say this? In the 97th Psalm, 7th verse, "Worship him all ye Gods." V. 8: "But unto *the Son* he saith, Thy throne, O God, is forever and ever." Psa. 45.6: "And (again he saith to the Son) Thou Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands: they shall perish, but thou remainest; and they all shall wax old, as doth a gar-

ment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail," Ps. 102.25. Here, in direct application to the Son of God, and in addresses to him before his incarnation, the names, attributes, acts, and worship, proper to the divine nature, are ascribed to him under this title, "the Son," the Son of God. It is easy to be understood, how this name, originally and properly descriptive of his divine person and nature, should continue to be given him after his incarnation, when he became also the son of man: but it is utterly inconceivable, that this divine person, the object of the faith, and hope, and worship of his church, from the days of Adam, should have had no distinctive name, predicated upon what he was for more than four thousand years; until John, the very last writer of the New Testament, introduced the ex post facto name and doctrine of the Λογὸς

It is admitted that Emanuel is called Son, as to his divine nature and personality; and that the *Word*, (John 1.1,) and the *Eternal Life*, (1 John 1.2,) are names given to him in relation to his divine person, before his incarnation. Every consideration which goes to show that Word and Eternal Life are names of the Redeemer, which describe him as simply divine, is equally forcible in proving, that Son expresses his pre-existent divine Person.

1. By each of these names he is described as existing from eternity, from the beginning: "In the beginning was the Word," John 1.1: "That which was from the beginning,—The eternal life," 1 John 1.1,2: "And unto the Son he saith, Thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the works of thine hands: thou art the same, and thy years shall not fail," Heb. 1.10,12.

2. By each he is described as with the Father, in his pre-existent state: "The Word was with God," John 1.1: "The Eternal Life, which was with the Father," 1 John 1.2: "Glorify thy Son—O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was," John 17.1,5.

3. The incarnation is ascribed to him, under each of these names: "The Word was made flesh and dwelt among us," John 1.14: "That Eternal Life which was with the Father, and which was manifested unto us," 1 John 1.2: "The Son of God was manifested, that he might destroy the works of the devil," 1 John 3.8: "God was manifested in the flesh," 1 Tim. 3.18.

4. These names which came later into use, and were less known, are explained as synonymous with the name Son: "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as [ὡς, *indeed*,] of the only begotten of the Father," John 1. 14: "That" viz: Eternal Life, "which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ." Not only, then, is "Son," as indicating eternal existence, divine personality, co-existence with the Father, and the glorious subject of the incarnation, equally proper w th Word and the Eternal Life, to define the Redeemer, as to his divine nature; but it is, emphatically,

the proper term, because the common standard name. The "Word," and the "Eternal Life," are peculiar to John; "the Son," is common to all the penmen of holy writ. That the common expression of inspired writers, in all ages, for an acknowledged truth, should not be the proper one, is a position which outrages, at the same time, the rules of criticism and the authority of the Bible, in matters of faith.

Having passed in review before us, the other phrases and expressions in this passage, let us inquire into his exposition of the last clause, κάτα πνεῦμά ἁγίοσύνης, which he says, "designates Christ, in his higher, or pneumatic state or condition." In support of his exposition he refers to several texts, which shall be considered in their order.

2 Cor. 3.17: ὁ κύριος [Χριστός] τὸ πνεῦμα ἐστιν, and in verse 18: *kuriou pneumatos*, he observes: "The appellation πνεῦμά is probably applied to Christ, here, as the bestower of πνεῦμα." Here, again, the Professor's proofs are entirely at fault: out of his own mouth is he condemned. The word means, in these cases, "the bestower of πνεῦμα," therefore it does *not* mean, "his higher or pneumatic state." The contrast, here, is not between the states of humiliation and of exaltation, but between the literal and spiritual knowledge of Christ, "who hath made us able ministers of the New Testaments, not of the letter, γραμμάτος, but of the Spirit," πνεύματος: verse 6.

"Heb. 9.14: Christ is said to have offered himself, in the heavenly temple, a spotless victim to God, dia pneumatos aionioi, in *his everlasting pneumatic or glorified state.* This passage does not seem fairly susceptible of any other meaning, when one compares it with v. 11, 12, which precede, and with the analogy of scripture: δια, here, being δια conditionis:" Com. p. 69. This, christian reader, is the Socinian exposition; and not only neutralizes a strong testimony in favor of the doctrine of the trinity, but sets aside that of the atonement.

In his commentary on the Hebrews, vol. 6, p. 289, Dr. Owen introduces and refutes the exposition of the Socinians, Crellius and Schlictingius, on verses 11,12, to which Professor Stuart refers, as sustaining his view of ver. 14: "Ingressus in sancta necessario ad sacrificium istud requiritur. Nec ante oblatio in qua sacrificii ratio potissimum consistit, peragi potuit, cum ea in sanctis ipsis fieri debuerit. Hinc manifestum est, pontificis nostri oblationem et sacrificium non in cruce sed in cœlis peractam esse et adhuc peragi."

"Ans. 1. What they say at first is true; but what they intend, and infer from thence, is false. It is true, that the entrance into the holy place, and the carrying of the blood in thither, did belong unto the anniversary sacrifice intended, for God had prescribed that order unto its consummation and complement. But that the sacrifice, or oblation, did consist therein, is false. For it is directly affirmed, that both the bullock and goat, for the sin offering, were offered before it at the altar. Lev. 16.6,9.

"2. It doth not, therefore, hence follow, as is pretended, that the

Lord Christ offered not himself a sacrifice unto God, on earth, but did so in heaven only; but the direct contrary doth follow. For the blood of the sin offering was offered on the altar, before it was carried into the holy place, which was the type of Christ's entrance into heaven.

"3. What they say, that the sacrifice of Christ was performed, or offered in heaven, and is yet so offered, utterly overthrows the whole nature of his sacrifice. For the apostle, every where, represents that to consist, absolutely, in one offering once offered; not repeated or continued."

Whatever, then, may be the difference in other points, between the views of the Socinian expositors and Professor Stuart, they agree in locating the *offering* of Christ in heaven, and in making it *perpetual;* thereby setting aside his sufferings as indispensable to the very nature of his *offering*, and the absolute perfection of his one sacrifice, whereby it neither required nor admitted of any repetition or continuance. All in direct contradiction to the testimony of the apostle: "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year, with blood of others, for then must he often have *suffered* since the foundation of the world; but now *once*, in the end of the world, hath he appeared to put away sin, by the sacrifice of himself," v. 25,26.

The Δία, therefore, is not the *δία* conditionis, expressing the state or condition in which he was, when he offered himself a spotless victim to God; for this is contrary to the whole analogy of scripture, on this subject, and would utterly unnerve the apostle's argument. But it is *δια* by "causa efficius et principalis," indicating the efficient and principal cause: as it was his divine nature, which gave his offering its matchless, infinite value, "the church *of God* which he hath purchased with *his own* blood, Δια του ιδιȣ αιμαΐος," Acts 20.28. "When he had, Δια ȣαυτȣ, by himself purged our sins," then the offering being made and finished, and the sufferings over, he "sat down on the right hand of the majesty on high." These cases are precisely parallel, both in grammatical construction, and in sense, to Heb. 9.14, How much more shall the blood of Christ, who, Δίά πνευμαΐος αἴονῖου, by the Eternal Spirit, offered himself without spot unto God, purge your consciences from dead works, to serve the living God."

By this text, then, Professor Stuart, instead of weakening, has, as usual, confirmed the doctrine which he attempted to destroy.

The last testimony which he adduces on this point, is 1 Pet. 3.18: "The apostle, speaking of Christ, says, that 'he was, θανατȣθεις μεν σαρκῖ, put to death in the flesh, ζωȣποιηθεῖς δε πνεȣμαΐι, but quickened by the Spirit,' where he apparently uses the same contradistinction which Paul makes use of in the verse before us."

Unhappily for the Professor's theory, the next verse completely overthrows his argument, "Εν ῾ω, By which," referring to the immediate antecedent, "πνευμαΐι," "he went and preached to the spirits in prison." The Papists have tortured this text to prove their doctrine of purgatory;—will the Andover Professor go beyond them, and say, that Christ preached to the lost in hell in his *pneumatic, exalted and glorified state?*

It appears, then, that this passage, (Rom. 1.4,) has been put to the torture, to force from it sentiments, which neither the single words nor phrases it contains were ever known to utter.

And the context requires that the phrases should be used in their ordinary acceptation. When, in describing the person of the Saviour, the apostle had said, that he was of the seed of David, as to his human nature, it would seem necessary to describe him as the Son of God as to his divine nature. Having directed our attention, to his inferior nature, it had been wholly unaccountable, had he omitted to notice his higher, his divine nature. This text, then, occupying a conspicuous place upon the first page of the most didactic of all the inspired writings, is a most unequivocal testimony in favor of that important doctrine, The eternal generation of the Son of God.

Against this doctrine, however, Prof. Stuart objects, in his first excursus, that it is inconsistent with the self-existence of the Saviour, and, therefore, with his deity. But the objection is founded in our ignorance. How the Saviour can be the Son and yet the eternal and self-existent, we may not be able to explain or comprehend. But what then? Must we deny every thing which we do not comprehend? This would drive us into atheism. The objector, moreover, is inconsistent with himself. He insists that the term Son, must carry with it, in its application to the second person in the trinity, the same sense of derivation, posteriority and inferiority, which it has in its application to creatures; and yet he uses the term λογός, the word to describe this divine person, excluding these ideas which always attach to it in its application to every other subject. To be at all consistent with himself, he must either give up the λογός and with it the divine personality of the Saviour, or his opposition to the received doctrine of the Divine Lordship, in the ordinary mode of its expression in the scriptures.

Besides, all but Unitarians admit that Father expresses the first person in the trinity. But Father and Son are correlative terms and coetaneous. The Father, as Father, did not exist a single moment before the Son. As then the first person is Father from eternity, so also the second person is Son from all eternity, by the eternal necessity of the divine nature.

1. This truth is every where taught, or taken for granted, as obvious and indisputable in the holy scriptures. Thus wisdom personified, says, Prov. 8.22.31: "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, *I was brought forth;* when there were no fountains abounding with water. Before the mountains were settled, before the hills *was I brought forth.* While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there; when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree that the waters should not pass his commandment; when he appointed the foundations of the earth: then I was by him, as one

brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men." Here then the expression *brought forth*, is perfectly synonymous with *generation*, and applied to the same Divine Person, the Wisdom of God, the Word of God. And were it denied that the second person in the trinity is here meant, still the expression *brought forth*, is proper in application to a subject, be it a divine attribute, or counsel, or what it may, which is "*from everlasting*." Either, then, the objection of the Andover Professor is unfounded, or the language of inspiration is incorrect. What christian can doubt for a moment which side of this alternative to choose?

2. The greatest possible expression of the Father's love consisted in the gift of his Son. "He that spared not his own, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8.32. The apostle, in magnifying the greatness of the gift, would naturally express it by its most honorable name, that which expresses his divine nature, which gives infinite value to his atonement, and that name is "his own Son."

3. That which gives its supreme dignity and efficacy to his priesthood, is his being *the Son*. "For the law maketh men high priests that have infirmity; but the word of the oath, which was since the law, maketh *the Son*, who is consecrated for evermore." Heb. 7.28. "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." Heb. 4.14. When men intend to exalt, in the estimation of others, the subject of their discourse, they give it its most honorable name. That name, in the case of our great High Priest, is "*the Son of God*." "The blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1.7. The proper deity of Christ, which gives its infinity efficacy to his sufferings, is expressed by his name "Son."

4. The prophetical office of Saviour derives its efficacy and dignity from his deity, and that is expressed by his being the "Son." "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Mat. 11.27. "The only begotten Son, who is in the bosom of the Father, he hath declared him." John 1.18. God "hath in these last days spoken unto us *by his Son;*" the maker of the worlds; the brightness of the Father's glory, and the express image of his person; who by himself purged our sins; addressed by the Father as God; the object of the worship of angels; eternal and unchangeable. Heb. 1. "*Therefore* we ought to give the more earnest heed to the things which we have heard." 2.1.

5. In the formula of baptism, Father and Holy Ghost, are the names of the first and third persons in the trinity. Why should not Son be the proper name of the second?

6. Instead of implying inferiority, as is now contended, the term Son of God, implied at the time of his appearing, equality with the Father." John 5.18. "He said that God was his Father, making himself *equal* with God."

This direct testimony to the true doctrine on this subject, is corroborated by the absurdity, and injurious tendency, of every other sup-

position. The question is, Why is the Saviour called the Son of God? The reason heretofore given generally in the church, and which the preceding remarks are intended to confirm, is, to denote his divine person antecedently to his incarnation and mediatorial work. With this account all the scriptural phenomena agree. Those who deny this representation, seem at a loss to determine what other account to give. Sometimes it is referred to his miraculous conception in the womb of the virgin. This is a reason why he should be called son of man, as expressing his true and proper humanity, because this phrase is a mere hebraism for a man: Ps. 8.4, "What is man, that thou art mindful of him, and the son of man, that thou visitest him:" "And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee," Ezek. 2.1,3, &c. According to the analogy of the language, then, as son of man, expresses his true human nature, Son of God, expresses his true divine nature. Accordingly, while he is often spoken of as Son of God, before his incarnation, he is never spoken of as son of man, before his manifestation in the flesh.

Again; if he is the Son of God, because of his conception, then, the Holy Ghost is his Father, contrary to the whole tenor of scripture, and to the utter confounding of the whole doctrine of the trinity. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee, shall be *called* [not, shall be,] the Son of God," Luke 1.35.

2. It is said, that the phrase Son of God, expresses the *theanthropos*, the God-man; and this is the view which Professor Stuart seems to prefer. But how could he be called God-man, before he existed as man, in "the glory which he had with the Father, before the world was?" John 17.1,5; Gal. 4.4; Rom. 8.3; 1 John 3.8; 1 Tim. 3.16; 1 John 1.12.

The consequences of rejecting the doctrine of the eternal sonship of Christ are much to be deprecated. If it be denied, that the phrase Son of God, in itself properly expresses the second person in the trinity, then all those passages of scripture, which speak of Jesus under that title, are to be set aside, as containing no evidence of his supreme deity; and those which, place the emphasis of his condescension, and the dignity and efficacy of his offices, as Saviour, upon his being "the Son," are entirely inconclusive. Then, also, the important truth of his divine nature and personality, is not named, until it was named by him who closed the canon of scripture; and, therefore, was no article of faith, for many years after the setting up of the new testament church! and by the reasoning against the scriptural term for the second person, which is of equal force against the names for the other persons, the whole doctrine of the trinity is undermined, and virtually denied. If Professor Stuart could not adopt the term Son of God, as expressing the divine nature, and distinct personality of the Messiah, without being an Arian; those who do adopt it could not take his principles of exegesis, and apply them to the whole subject of the trinity, without becoming Unitarians.

The Life of the Rev. Rowland Hill, A. M. By the Rev. Edward Sidney, A. M. First American edition. 1834.

The spiritual condition of the Church of England, during the first half of the last century, was deplorable in the extreme. Those schemes, which were commenced, and partially executed, by the intolerant Laud, were brought as near to perfection, as the circumstances of the country would permit, by his equally intolerant successors. It is true, the spirit of persecution, which, in the preceding century, had shut the mouths of two thousand of the ablest and holiest men of England, was less violent. But this was the result, not of any increased affection for dissenters, but from the peculiar situation of the country. Civil rulers, having a little more wisdom, and a little less bigotry, than the "sons of the church," were not willing to run the hazard of another revolution, by enforcing the severe enactments of the Stuarts, on the subject of conformity. But the virulence of the church, not the least abated, displayed itself on every convenient occasion. Dissenters were the objects of their most cordial and bitter hatred. "I am afraid," said a certain nobleman, to the Bishop of London, "that if this measure passes, the dissenters will not conform." "I am afraid," says the successor of the apostle, "I am afraid that they will conform." The natural result of all this, was, the banishment of true religion from the church. Her clergy soon came to view their own profession as a mere trade, by which to gain a livelihood. All the religion they had, consisted in the observance of a round of forms," fasts,and festivals." And what has since been said, by Dr. Magee, of the Popish church, was just as true of his own, at this period, "They had a church without a religion." Even so late as the days of Hervey, it is said, with the exception of himself, and a very few others, there was not known to be a single evangelical man among the thousands of her clergy. The great mass of these were not only unsound in doctrine, but were licentious in their lives.

"An almost pagan darkness," says Robert Hall, "in the concerns of salvation, prevailed, and the English became the most irreligious people on earth." It was one of those periods in the history of the church, which require a most extraordinary use of ordinary means, for rousing her slumbering energies. Certainly, very extraordinary men were, in the providence of God, raised up; who by those means which he himself appointed, revived the almost expiring flame of true religion. Whitefield, Wesley, and others not so generally known, were given to the church, at this particular crisis, by Him, who has promised, when the enemy comes in like a flood, to lift up a standard against him; and were the means of effecting a happy moral revolution; the effects of which were not confined to their own age, or to their own country. The subject of this memoir, Rowland Hill, was in his earlier days, the friend and fellow-laborer of Whitefield. This fact, alone, would render him a fit subject for biography: but, apart from this, we hazard nothing, when we say, the church has not furnished a fitter subject, for a very long period. For nearly seventy years he was a most active laborer in Christ's vineyard, and during that long

period, his attachment to evangelical truth was unabated—his divotion to his Master's cause was unwavering,—and his labors, and the success attending them, were almost without parallel in modern times. The limits of our Magazine prevent us from giving any thing more than a brief sketch of his life and labors. We regret this, because no brief sketch can give a correct idea of the man. His was an extraordinary long life, and every period is interesting. We shall, therefore, have to omit certain remarks, which we at first designed making on the literary execution of the work, and proceed at once to the sketch.

The Rev. Rowland Hill was the sixth son of Sir Rowland Hill, baronet, of Hawkstone. He was born at Hawkstone, August 23d, 1745. His eldest brother, Richard, of whom Mr. Sidney gives us an interesting account, was a devotedly pious young man, and was made the means of his brother Rowland's conversion. He engaged in the controversy which arose between Wesley and the Calvinists, and published several pamphlets on the Calvinistic side.

He was for many years a member of parliament, and was on all occasions the zealous advocate of the cause of religion and humanity, which he defended with an energy which no hostility or ridicule diminished in the least, though perpetually exposed to both.

In very early life, Rowland was remarkable for that liveliness of manner, and flow of spirits, which he exhibited in extreme old age. Once, when yet a child, he was brought into the room to his father and mother and their company, when some one asked him playfully, "Well, Rowley, what should you like to be?" He looked archly towards his father, who was sitting in an arm chair, and said, "I should like to be a baronet, and sit in a great chair." He was first sent to Eton College, and when there, by means of the conversation and letters of his brother Richard, became savingly acquainted with the truth as it is in Jesus. In the days of his boyhood he devoted himself to God, in the gospel of his Son; and a long life of faith and labor of love prove both the ardor and sincerity of his early devotion. In 1764 he entered St. John's College, Cambridge. When he had entered the university, he soon encountered the contempt he had expected to find there. And he has frequently said, that, merely on account of his religion, was he such a marked and hated person, that nobody in the college ever gave him a cordial smile, except the old shoeblack at the gate, who had the love of Christ in his heart: p. 34. Long before he graduated, and before he was yet twenty years of age, in the midst of opposition and contempt, he commenced those active exertions in the cause of the Saviour, which ended only with his life. He was, at this time, the means of awakening many of his fellow-students, to the consideration of their eternal interests, who afterwards zealously co-operated with him. He visited the jail, the sick; and commenced preaching in Cambrige, and the surrounding villages. The opposition he met with from the professors, induced him to write to Mr. Whitefield for his advice. This was the means of his forming an intimate friendship with that very extraordinary man. Our limits forbid the insertion of the whole of the letter he received in reply.

Mr. W. tells him not to be in the least discouraged, and gives him part of his own history when at Oxford. "If threatened, denied degree or expelled for this, it will be the best degree you can take; a glorious preparative for and a happy presage of future usefulness." He did proceed with more energy than ever. His diary at that time is almost entirely occupied with notices of the texts from which he preached, the behavior of the audience, and the success of his labors. "Thursday, at the Castle, on 1st Corinthians 5.10; We must all appear before the judgment seat of Christ. Two prisoners were condemned to death at the assizes the day before: the Lord enabled me to use terror with some power. The people were inclined to mock, but were restrained by the word. May 10th, 1767, for Newmarket races, 1 Corinthians 9.24; many people were there; I was a little confused, but heard it was blessed. What cannot God do?"

In 1769 Mr. Hill graduated, and from that time until his ordination, his history is full of interest, but we must pass it over rapidly. He was refused ordination by no less than six bishops. His parents were very much opposed to his irregular preaching; his mother considered him to be "a disgrace to the family," and his father put him on such short allowance, that he was in his preaching tours sometimes at a loss for a night's lodgings, and he was often abused by the mob; but none of these things moved him. At one time, when he was in Bristol, his father sent his brother Richard to persuade him to return home. On his arrival, Richard found that he was gone to Kingswood to preach to the colliers; he immediately followed him, and found him surrounded by an immense multitude of these long neglected people, listening with the greatest earnestness to the solemn appeal he was making to their consciences. Rowland saw his brother and only proceeded with increased earnestness, and such was the power of his address, that the black faces of the poor colliers soon exhibited innumerable channels of tears, which the sermon had caused them to shed. Richard was much affected at the universal scene, and Rowland, taking advantage of his emotion, announced, at the conclusion of the service, my brother, Richard Hill, Esq., will preach here at this time to-morrow. Taken by surprise under the impression produced, he consented; and instead of returning home with his brother, he became his coadjutor in the work he designed to persuade him to relinquish.

In 1775 he was ordained deacon, by the bishop of Bath and Wells. After his ordination, he continued to be abundant in his labors; there was hardly a day in the week, in which he did not preach, and very frequently he preached three or four times a day, and yet without any apparent fatigue. Indeed, he seemed to be at ease, in his element, only when proclaiming the glorious gospel of the blessed God: his preaching was extremely simple and forcible, abounding with illustrations of the doctrines of the gospel and mingled with sudden bursts of vivid, sublime and sometimes singular illustrations. He generally made that the subject of his discourse, which at the time impressed his own mind, and then spoke from the heart to the heart. Sheridan used to say of him, "I go to hear Rowland Hill preach,

because his ideas come red hot from the heart." And D. Milnor, the celebrated dean of Carlisle, often hearing him, said, "Mr. Hill, Mr. Hill, I felt to-day;" "'tis this slap-dash preaching, say what they will, that does all the good." He visited almost every part of the kingdom, and in his journeys, whenever he heard of a race, a fair or a revel, he was sure to be there and attempt to obtain a hearing, and often under such circumstances attacked Satan's kingdom with the same boldness and success as did Howel Harris, a very zealous follower of Whitfield. Harris used to relate of himself, that, being on a journey in Wales, he was strongly tempted to forsake his Master's cause, when he said, Satan I'll match thee for this; and so he did, I used to say, for I had not gone many miles before I came to a revel, where there was a show of mountebanks, which I entered, and just as they were commencing, I jumped in the midst of them, and cried out, "let us pray!" which so thunderstruck them that they listened to me quietly, while I preached to them a most tremendous sermon, which frightened the most of them home.

Allusion has already been made to the controversy which arose between Wesley and his followers and the Calvinists. In the controversy, Rowland Hill, together with Toplady, Hervey, and various others engaged, on the part of the Calvinists. The controversy was long and warm. Mr. Hill, in common with those who advocated the evangelical side of the question, said and wrote many severe things. He possessed strong powers of satire, and in that controversy he used them to some purpose. Far be it from us, to justify the manner in which the controversy was carried on. In all those disputes which have arisen between professing christians, respecting the doctrines of the gospel, there have been quite too many things said and written for the mere purpose of irritation. We have alluded to this celebrated dispute, not for the purpose of giving a detailed account of the arguments on either side, for we have not read all the books which were published by the disputants, and we trust that we never shall, nor entirely to exculpate those who advocated the views which we consider to be in accordance with the gospel, but simply to correct a statement in relation to it, which has been made by Methodist writers from that day to this. They have represented it as if all the harshness were on one side, and all the mildness on the other. In the latest biography of Wesley, prepared by no less a man than the author of Theological Institutes, Richard Walson, Wesley's publications are called models of temper; and yet in these models, he does not scruple to call his opponents, "*Devil's factors; Satan's synagogues; children of the old roaring, hellish murderer, who believe his lies; blasphemers; Satan-sent preachers; devils; liars; fiends.*" Such phrases as these, applied to holy ministers of Christ, certainly belong to "models" of any sort of "temper" but good temper.

But to proceed with our narrative. In 1782, Mr. Hill commenced his stated labors in London. In that year, the foundation of Surry chapel was laid—the chapel in which he preached until his death. It has been very currently reported, that the building was erected at

his own expense. This, it would appear, however, was a mistake. It was erected by private subscription, and the congregation occupying it, though not formally connected with the church of England, nor under the control of any of her prelates, is episcopal. Mr. Hill would not allow himself to be called a dissenter. He used to say, "the church turned me off, not I her. I confess I like a little more liberty than she allows, and I thank God, that I can ask great Dr. Chalmers and great Dr. Morison, when they come to London, to preach in Surry chapel." This was one condition upon which the subscriptions were made, that it should be open to evangelical ministers of all denominations, a condition exactly in accordance with Mr. Hill's liberal mind and heart. There were, however, two chapels in other parts of England, erected by Mr. Hill and under his entire control, which he supplied for a certain portion of the year; one at Watton, the other at Lenington. The congregation in London was perhaps the largest in the city, amounting to as many as four thousand, who all loved him as a father. His removal to London was just before those blessed enterprises of christian benevolence, which are the highest glory of the present day, and no one engaged in them with more delight than himself. He was one of the fathers of the London missionary society, and from the time of its formation till his death, he watched over its interests with all the affection of a parent. He was one of the earliest and most faithful friends of the British and Foreign bible society, and had no inconsiderable share in bringing forward, to a successful issue, that unhappy controversy which arose a few years since, and raged for a while with not a little violence. In short, there was not a benevolent enterprise in which he did not engage with his whole heart: besides the pamphlets which he published in connextion with the Wesleyan controversy, he was the author of a number of other books, the most celebrated of which are his "Village Dialogues." These dialogues have passed through thirty editions in England, besides several in our own country, and have been translated into some of the languages of the continent. There is one of the chapters of the memoir containing a number of authentic anecdotes of him, some of which we would have given, would our limits permit. There is one, however, which he told of himself, which we will give, with the faint hope that it will give the orators at our benevolent anniversaries a lesson which some of them at least have great need of learning. Mr. Hill was on these occasions very frequently called on for a speech, and his speeches were uniformly short. He used to tell the following droll story of what he said: "On one occasion, his royal highness the Duke of —— was in the chair, and kindly desired me to sit next him. A man had absolutely the bad taste to spin out his dull oratory for more than an hour. Some of the people, tired to death, as well they might be, went away. The Duke whispered to me, "Really, Mr. Hill, I do not think I can sit and hear another such a speech. I wish you would give one of your good natured hints about it." It was my turn next. So I said, May it please your highness, ladies and gentlemen; I am not going to make a long or a moving speech. The first is a rudeness, and the last is not required to-day, after the

very moving one you have just heard; so moving that several of the company have been moved by it out of the room. I even fear such another would so soon move his royal highness, that he would be unable to continue in the chair, and would, to the great regret of the meeting, be obliged to move off. This tickled the chairman and the assembly, and we had no more long speeches that day." Notwithstanding his continual labors, his constitution continued robust, and his health continued almost uninterrupted until within a short time previous to his death. In 1831, he met with a serious injury, while dismounting from his carriage, which disabled him for some months, and from the effects of which he never entirely recovered. He preached for the last time on sabbath, March 31st, 1833, from 1 Cor. 2.7,8. In the week following, he was suddenly taken ill and lingered until the eleventh of April, when his happy spirit was released from the bondage of mortality without a sigh or a groan, or any other evidence of the agony of the last struggle. Those about him could scarcely believe that he was gone, so peaceful was his end. So gently, in answer to his own prayers, was he let down into the arms of death. He died at the advanced age of 88.

EXTRACTS.

DISSERTATION ON SHAOUL, HADES, OR THE INVISIBLE STATE OF DEPARTED SPIRITS.

Extract from the manuscript of the work entitled, "Helps to Christion Devotion." Vol. II. By Rev. R. Reid.

(Continued.)

But it is a condition of positive misery. It is not only destitute of comfort; but every sinful spirit suffers a degree of misery in proportion to his guilt. There, there can be no praises given to the Almighty, and there cannot, in the proper and active sense of the word be any remembrance of him. We have mentioned before that the word remembrance in the Hebrew has always an active sense. It signifies an exertion of our minds to bring certain objects before us. But the spirits of the wicked in the state of death have no hope in the mercy of God. The very thought of his presence would be misery, and therefore they do not wish to revolve the painful subject in their minds. When the rich man found himself in torments, and beheld the happiness of the saints in heaven, he did not recognize the presence of God among them, dispensing his kindness to them all. This view of the subject would have added to his misery. He would not ask any favor from God, whose mercy he had despised in this life; for his pride still remained with him, when he was cast down to the state of death. He probably thought he had some claims on the services of Lazarus, who had been fed with crumbs from his table; and he desired from his hand, a small alleviation of his misery. This

is no proof that the state of happiness and the state of wo are in the vicinity of each other. Spirits can move with inconceivable velocity. We are amazed at the velocity of the lightning, when we see it passing from one side of the heavens to the other. But we know that the lightning is a material substance, and is still far behind spirit in the velocity of its motion. Therefore, there can be no reason to doubt that spirits can know one another, and converse at a distance far beyond our conception. Lazarus would, no doubt, have been willing to administer relief to him that was in torment; but he had not permission; and there was an immense chasm or gulf, *a vastum inane*, between them, over which even spirits could not pass. The spirits of the wicked are in prison in the state of death, and are reserved for the judgment of the great day. They are in a state of suffering, their guilty conscience, because like a worm in the living flesh, must always give them pain. This is the worm that never dies. The pain of it is experienced, in some degree, by all wicked men in this world, and it does not cease by their departure into the world of spirits. As the worms were continually rioting on the dead bodies, and the fire was kept constantly burning in the valley of Tophet; so there is continued misery in the regions of spiritual death.

But Lazarus was delivered from death, when his soul departed from his body. He died, and was carried by angels into Abraham's bosom. He was immediately delivered and carried away from the state of death. Death or suffering is the condition of the soul when it is passing out of the body. But the righteous man does not continue in it for one moment after the soul departs from the body. Death cannot hold him any longer. He goes immediately into the state of endless life. This is heaven. It is very little difference by what name it is called. There are degrees of blessedness and exaltation. But the very first stage of it is a state of comfort. The souls of the wicked do remain in the state of death; but the souls of the righteous do enter into peace. Hence Abraham said to the rich man, "Now he is comforted and thou art tormented." There is no foundation for believing in purgatory. This is merely an invention of men, to give hope to the sinner that he may be delivered from death, some length of time after his soul has departed out of his body. They teach sinners, that the prayers and alms of their friends may be effectual to deliver them out of the state of death, or after they have gone into that place where there is no remembrance of God. The word of God gives no countenance to this opinion. On the contrary, Lazarus was not permitted to dip the tip of his finger in water, and cool the tongue of the rich man, who had permitted him to be fed with the crumbs which fell from his table. Therefore, there can be given no deliverance and no alleviation, to those who are now suffering misery in the regions of the dead.

The spirits of the righteous go immediately into the state of blessedness when they depart from the body. They are said to ascend. It might very properly be rendered, the beggar died and was *transported* by the angels into the bosom of Abraham. The word sometimes means, to be conveyed in an opposite direction, but never sig-

nifies a descent. The soul of Lazarus did not descend into the regions of the dead; therefore he ascended into heaven. It is a spiritual ascent, and is not to be judged of or measured by the ascent of bodies. A spiritual ascent is blessedness and glory; and heaven is above the earth, not so much by its natural height, as by its spiritual blessedness and exaltation. The true christian dwells in heaven because he is heavenly-minded. He dwells with God, and his affections are in heaven. The beast is said to open his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. They dwell in heaven, because their thoughts and conversation are in heaven. When, therefore, their spirits depart from their bodies, they enter into heaven, because they are relieved from the body of sin and death, which impedes the ascent of the spirit. The angels are sent as guides to conduct them to higher degrees of blessedness and glory.

Abraham's bosom is a figurative representation, by which we are to learn the happy condition of every righteous man, when his soul departs from the body. The souls of good men are immediately conveyed by angels to this happy condition, and they receive the welcome and congratulation of the fathers who have gone before them. As Abraham is always honored as the chief of the fathers; and as all believers are said to be Abraham's seed, and heirs according to the promise; so we may learn from this representation, that the poor beggar was highly honored, by having the privilege of reclining on his paternal bosom. We learn also, the love of Abraham to all who are spiritually his seed. As Lazarus is here represented as a child reclining on his bosom, so all his children may hope for some degree of the same comfort, when they enter into the regions of blessedness. We cannot in this world have accurate conceptions of the intimacy of spirits, or know how one spirit can be said to be in the bosom of another. The only begotten Son of God is said to be always in the bosom of his Father, and Lazarus is still in the bosom of Abraham. But although we can have no knowledge of this particular place, nor what is to be understood by it in a natural sense; yet we may understand, that the prominent object here presented to us, is the paternal affection of Abraham to all his spiritual descendants; and not only the affection of Abraham, but of all the fathers of the church, patriarchs, prophets, and apostles, and all who have gone before us into the regions of blessedness. They all look upon the children of God with paternal affection, and give them a cordial welcome to their Father's house in the heavens.

We may learn, also, that all the natural affections, which exist among mankind, will be purified from all that is earthly, and shall exist in the heavenly inhabitants for ever. There appears to be no substantial reason why they should not exist in the state of torment. The rich man was not divested of the natural affection which he had for his five brethren, who had survived him. He had a desire that they might be brought to repentance, and saved from that miserable condition.

[*To be continued.*]

MISCELLANEOUS.

THE EDITOR TO THE READERS OF THE CHRISTIAN MAGAZINE.

As the period is approaching, when a new volume of the Magazine must be commenced, it becomes necessary for us to begin our preparatory arrangements. Whether we or you, fellow-immortals, shall see the commencement or the close of another year, is known only to "God, in whose hand our breath is, and whose are all our ways." Nevertheless, it becomes necessary for us, in order to the success of the work, to begin our arrangements now.

And in the first place, business which is in arrears must be brought up. *We* are not in arrears; for every number of the Magazine, which, by our contract with subscribers, we engaged to send them, has, up to this time, been furnished. The great majority of our subscribers are not in arrears; for they have fulfilled their engagements to us with an honest punctuality. But there are still a considerable number who are in arrears; some of them, for all the back volumes. This is occasioned, we presume, in some cases, by thoughtlessness of the inconvenience which we may experience by the non-payment of many small sums: in other cases, the delinquency may be occasioned by the difficulty of sending us the exact amount due; and in a very few cases, especially where persons have discontinued without paying, we fear that the default is owing to a want of common honesty, sheltering itself under the pitiful pretence that they mean to pay when called upon.

As to the *first;* we beg them to consider, how the treasuries of government would disburse their millions, were it not for the payment unto them of tens and hundreds—how inconvenient and uncomfortable it would be in winter, if our coals, or our sticks of wood could not be brought together—how fatal it would be, if the heart did not receive its supplies from the small tributaries, the veins. Our only resources, for defraying the expenses of the Magazine, are what we receive from subscribers: we have no funds, and no gratuitous contributions made in behalf of our work.

As to the *second class;* we think they might either get enough of their neighbors to subscribe and pay, to make the sum, with their own, convenient to send by mail; or they might pay for past and

future volumes. No one need be apprehensive of losing his money, as an accurate account is kept with every individual subscriber: and moreover, they may give us the privilege, a rare one indeed, of being in arrears to them, after they have been, for some time, in arrears to us.

As to the *third class;* it being, happily, a very small one, demands of us only very few words. We have not the smallest intention of losing what they owe us. If we can *hear of them*, they may expect to *hear from us.* Our claims against those who have not "a habitation or a name," we shall have to regard as "vanished into thin air." We know not why they subscribed for our Magazine:—if it was, to be like their neighbors, we must tell them they have failed in an important particular—their neighbors are honest in making payment for the work, and they are not so. Those who are waiting to be called upon, shall be gratified: *we call upon them now.* If they wish a more particular and personal call—perhaps they may be gratified in that too.

We wish it to be distinctly understood, that our *need* of money to defray the expenses of the Magazine, must not be measured by the frequency of our *duns:* we do not like to speak on this subject, or to write about it—we hate to dun or be dunned; we are not used to either of these operations, and we hope never to become so. We need all that is due to us, and if that be paid promptly, we need no more. Duns, in a newspaper, we regard, in ordinary cases, as the symptoms and struggles of approaching dissolution: but, we mean to follow a different method, and expire first and dun afterwards. After the present long essay, our readers may expect to see nothing on this subject, till they hear that the Magazine is discontinued, or has passed into other hands, or that we have struck from our list those benevolent beings who *patronise*—but never *pay.*

There is one class which we have not noticed above—those who are too poor to pay for the Magazine. We believe that it would be perfectly agreeable to the synod, whose agent we are, to send the Magazine to them, without charge. It is desirable that all the families in our connexion should be supplied with the work, and we wish that the means were furnished to put it into the possession of those who are poor, as well as of those who are able to pay for it.

We have now a word to say for the future. It is greatly to be desired, that the whole number printed, should be disposed of: and to this end, we ask of every reader to make some effort for its circula-

tion. The synod has authorised the editor to employ an agent for effecting this object. But the profits will not admit of the expense attendant on hiring a person for this work. Will not our readers, then, one and all, accept the appointment, and each do what he can? We are persuaded that, if they will, more than the number specified in the synod's resolution, would be required to supply the demand. Our ministers and others are writing articles for the Magazine, and we endeavor to send their productions to all the church, and to all others who love the pure and unadulterated gospel of Christ: and will not they who receive, and read, and rejoice in this work, endeavor to extend its benefits to others? We are grateful for what they have done, and take it as a pledge that they will do more. And may He, under whose blessing the Christian Magazine has hitherto prospered, and been useful, continue his favor, and make it a means of edification and comfort to all who read its pages.

COLONIZATION AND ABOLITION.

An article, with this title, in the August number of the Magazine, page 278, has brought us the two following letters. The first is addressed to the editor; and the second is part of a private letter from an esteemed brother, in another state, which we have taken the liberty of inserting, along with the more fervid epistle of our no less esteemed brother, Aristobulus.

To the Editor of the Christian Magazine:

In your January preface, I find the following: "And, finally, the subject of *slavery* presses itself upon our notice. We shall not attach ourselves to either of the parties raised on this question; both of which, if they would free themselves from their mutual hostility, might be nobly efficient in freeing the unhappy African from his involuntary bondage." You must excuse me, if I say, that you have abandoned both the dignity and the safety of this nutral position, in your August number.

Your notice of colonization and abolition is exceedingly short; and yet, to notice all that invites criticism, would be a somewhat prolix undertaking. I shall confine my attention to the last sentences. "They" (that is, the infamous New-York mobs) "teach us, moreover, that we have already too many ignorant, insubordinate, and unprincipled persons at liberty among us, and that, therefore, we should not enhance our danger, nay, insure the desolation of our country, by turning loose hundreds of thousands of colored persons, to sport with the peace, and order, and existence of society. From these events, we may reasonably infer, that, if the views and views of some of the abolitionists were carried into effect, scenes of outrage, like those

in New-York, would be continually recurring, on every exciting occasion," &c.

On this statement I observe, first; that it seems somewhat startling, to found an argument for the continued oppression of the slave, on the villainy of some of the baser sort of the abettors of the oppressed. Had the rioters been *colored* men, the inference would have been plausible, at least—"You see how the slaves of the south would act, were they free, when you observe the outrages of their emancipated brethren at the north." But the conduct of the colored people, during the late atrocities, was most orderly, and that under circumstances of almost intolerable provocation. So far as the undeniable facts go, inference would seem to be,—"the colored men are well entitled to be free; for they do homage to the supremacy of the laws. If the free men of the north behave so well, when most basely abused, we have every encouragement to labor for the emancipation of the south." And if slaves we must have, in this land of freedom, let them be taken from those scandals to the name of republicans and of men, who, while they vaunt of freedom, "are themselves the slaves of corruption;" and use their freedom only to destroy the property, and the peace of their unoffending neighbors. But your inference is the opposite of this: you say, (not in word, but in substance,) "because there are white rioters at the north, therefore let the colored man of the south be a slave still." Why did you not tell us how long the poor slave must be gradually expiating the crimes of his white brethren?

On the above statement, I observe, second.—How do you *know* that the liberation of hundreds of thousands of colored men, would insure the desolation of our country? You write it, but where is the proof? Is it self-evident? It is denied by thousands. I deny it; and call for your evidence. Besides, when you set about constructing your argument, remember, you do not begin to build on level ground. You must first remove a mountain, viz: the *positive evidence* that emancipation is expedient, and not slavery. Will not a man, any man, ignorant or knowing, brutish or intellectual, perform a better day's work with wages than without them? Will he be so inclined to plot the ruin of the man who treats him justly and kindly, as of him who robs him every day, and all but flays him alive if he complains? Is the wronged man quiet, while I abuse his wife in every unutterable way, and seize his children to sell them into some distant land, to be what the father is? Is he quiet when I do this? and do I at once make him a monster, by leaving his wife to be the light of his eyes, and his children to be the joy of his heart? The nature of man is against you. But more, the history of slavery is against you. St. Domingo, (nay, start not,) St. Domingo—these United States—South America—the West India islands; all, all against you. Disprove all this; remove this mountain; and then begin your ultimate, and main work, in constructing your argument, that emancipation is another name for ruin and desolation.

I remark, finally: that, though you succeed, in both these more than herculean undertakings, you have not proved that emancipation

ought not to take place. It is reasoning that will convince no lover of freedom, to say, that slavery is convenient, profitable, safe; therefore let us have slavery: freedom, universal freedom, is troublesome, expensive, dangerous, therefore away with it. Washington did not reason thus. When he drew his virtuous sword, he entered upon a path, troublesome, expensive, dangerous: but he saw the sacred form of freedom dimly shining at its termination, and, therefore, he struggled on through clouds, and fire, and groans, and the valley of the shadow of death. The other way was convenient, profitable, safe; but the hero saw slavery scowling at its close; and the convenience was agony to his noble soul—the profit, ruin—the safety, destruction. And wo to this land, this happy land, if, in spite of its base importations from abroad; and its nurtured, legalised ignorance at home, there is not even yet a majority to sympathise with the father of his country.*

The concluding sentence of your statement, is yet more objectionable than the one I have considered; but you have not room, nor I time, at present, for its examination.

ARISTOBULUS.

Rev. Sir:—Is it not possible, brother, that you have spoken rather unadvisedly, in your remarks on "colonization and abolition," in your August number? The remarks are, in general, good. But those in the two last sentences should be re-examined. The emancipation of colored people might be the occasion of unprincipled white men "sporting with the peace, order, and existence of society." Thus, the first propagation of christianity, and the reformation, were the occasion of civil and social disorder. But, I much question, whether the emancipated blacks would, unprovoked, do the evil charged on them in your anticipations. There is more danger from the slave, than from the freedman; and on this principle, that men will injure their oppressors sooner than their benefactors. Clarkson, who has earned an everlasting remembrance, by his labors in behalf of the negro, makes the following memorable declaration: "That he had not, after a diligent and candid investigation of the conduct of *emancipated* slaves, under a great variety of circumstances, comprising a body of more than 500,000, a considerable proportion of whom had been suddenly enfranchised, found a *single* instance of *revenge*, or abuse of liberty."

I am not prepared to admit that the abolitionists are *fanatics*. I think, in some things, some of them are enthusiasts; but in the controversy between them and the colonizationists, they have shown as little malign passion as the latter. There is as much enthusiasm in considering colonization an *adequate* remedy for the sin and evils of slavery, as there is in any of the vagaries of abolitionism. I love the principles of colonization; and believe the work of colonization will be useful to Africa, and to the white man and black man of this

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* Washington liberated *his slaves*, long after he had drawn and sheathed his virtuous sword. See his will. [Editor.]

country; but it will never remove the evil, nor save our country from the tremendous crisis which slavery is bringing upon it. The sooner the slaves are, by a judicious process, emancipated, the better; for every hour of their bondage, the materials are accumulating for increasing the horrors of the final catastrophe. Let colonization go on, and be pushed on, for the good it has done, is doing, and will do; but let not the development of the slave's rights, and the work of emancipation stop, and wait upon it. Let not the two societies quarrel by the way. They are brethren, and auxiliaries in the same great cause of African benevolence—"and the Canaanite and the Perizzite dwell in the land." And let the friends of Africa—the friends of our country, and of our God, instead of fanning the flame of strife, strive to convince them that they are brethren; and that it will be good and pleasant for them to dwell together, and labor in unity.

With kindness and brotherly love,

Yours, J. C.

Our brethren, and Aristobulus especially, have mistaken the scope of our remarks, and the form of our reasonings. They suppose us to have reasoned after the following fashion, viz: "Because white men conduct in a riotous and violent manner; therefore, black men ought to be kept in slavery, lest they should conduct so too." We confess, we do not feel greatly complimented, either for logic or philanthropy, by this supposition; and we see not the ambiguity or obscurity in our article, that exposed us to it. Our reasoning, which we yet see no cause to abandon or retract, was substantially this: "Ignorant persons, devoid of religious principles, and unrestrained by regard for our civil institutions, are easily excited to deeds of violence and mischief: the riots in New-York are a *proof*, because they are an *example* of this. Therefore, the more this class of persons is increased in number, and released from restraints, the greater will be the danger to the peace, order, and existence of society. But this class of persons *would* be increased, by the addition to it of thousands and millions of colored people, many of whom are without education, without religious principle, without interest in our institutions, without love or respect (but, *possibly*, the opposite feelings) for their masters. Therefore, by such an addition, the *danger* would be increased." This was the substance of our remarks and reasoning; and the concluding sentence, which Aristobulus thinks more objectionable than all the rest, we think, sets the idea fairly into view, viz: "Whites, and colored people would be *mingled*, as the actors of violence, and as its victims." Why so? Because, whites and colored people commingled, would compose that great mass of unprincipled, licentious, and ungovernable men.

Aristobulus finds much fault with this reasoning. All the vindication that we think necessary, is, what we have now given it, by stating it again in other terms. And, we think, every one will see the justness of our method of reasoning, from what one set of insubordinate men *do*, to what another set of insubordinate men *would do*, in similar circumstances of excitement and power.

And we must hint to our friend Aristobulus, that there is a slight tinge of sophistry in his *first* remark, in which he makes a supposed inference, concerning the unprincipled whites, to be "the very opsite" to one concerning the blacks, with which, according to our view, it perfectly agrees: for the import of his words, "if slaves we must have, let them be taken from those scandals, &c." and which he considers opposite to our sentiments, is precisely the import of our words, "we have already too many ignorant, insubordinate, and unprincipled persons at liberty," &c. We must hint to him, secondly, that his second remark is tinged with the same, when he begs the question in dispute, (not between himself and us, but) between the advocates and opposers of immediate emancipation, by saying, there is *positive evidence* that "emancipation *is* expedient:" "This is *denied* by hundreds."

We will only add, in conclusion; that we have not written one word, disrespectful of our fellow-men of the African race; but have regarded them as possessed of minds, passions, and feelings, like those of other men. Their condition we deplore, and would rejoice to see improved. As men, they have suffered by oppression: oppression and wrong have degraded them, and their ignorance and degradation make them liable, like all others in the same condition, whether black or white, to become disturbers and burthens to society. Their character must be elevated, and then only can their condition be improved. We are in favor of *Colonization*, and we are in favor of what our other correspondent proposes—a *judicious process of emancipation.* So that we have not, as Aristobulus thinks, compromised our dignity, or jeoparded our safety. We never have occupied, and we hope we never shall occupy a *neutral* station on any important question of religion or benevolence: on *this* question ours is a *dual* station; i. e. we have good thoughts for the two schemes. There is a magnanimity that spurns party views and prejudices, and there is a discrimination, that "proves all things, and holds fast that which is good."

THE

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RELIGIOUS COMMUNICATIONS.

DISSERTATIONS ON SACRED HISTORY.

No. V.

Of Jacob's last interview with Joseph and his sons: his prophetical benediction and death.

Men are much indebted to the pious who have lived before them. With the history of those, especially, whose names are enrolled in the book of God, as the excellent ones of the earth, we ought to be familiar. It is, doubtless, interesting, and highly instructive, to trace the history of the child of God, whose life has been embittered with difficulty, disappointment, and danger; but, in the midst of which, the hand of the Lord appears visibly, strengthening, sustaining, and shielding the object of his love. Such is the life of Jacob. But if the life of the saint be interesting, so, frequently, is his departure from time to eternity. That faith, by which he sees Him who is invisible, and by which he has been enabled to endure the trials of life, is frequently, at death, strong and triumphant: so was Jacob's, as he *blessed both the sons of Joseph; and worshipped, leaning on the top of his staff.*

Jacob and his family had been settled in Egypt about seventeen years; was exceedingly prosperous; had seen Joseph's greatness; and, at the age of one hundred and forty and seven years, drew near the end of his earthly pilgrimage. We are informed, Gen. 48.1, that a messenger was sent to Joseph, who lived in Zoan, the capital of Egypt, at the court of Pharaoh, to tell him of his father's sickness: *one told Joseph, behold thy father is sick.* As soon as he received this painful information, being desirous to see his venerable father, that he and his sons, Manasseh and Ephraim, might receive his dying benediction, he and they immediately left Zoan, and hastened to Goshen.

When Jacob was informed that Joseph, whom he so tenderly loved, had arrived, the intelligence gave new vigor to his frame; though under the decrepitude of age, and enfeebled by sickness—yet *Israel strengthened himself, and sat upon the bed.* The apostle Paul, enumerating the ancient worthies who walked by faith, mentions Jacob, as he blessed the sons of Joseph, who, when dying, worshipped, *leaning upon the top of his staff.* There can be no doubt, I pre-

sume, that the expressions, *Israel sat upon his bed*, and Jacob worshipped, *leaning upon the top of his staff*, refer to the same occasion; namely, his blessing the sons of Joseph when dying. Many expositors think, that the apostle's description of Jacob's posture, must refer to the last verse of the 47th chapter of Genesis; *And Israel bowed himself upon the bed's head.* They inform us that the Hebrew word, *mittah*, there translated *bed*, may, by a slight alteration in pointing, be rendered *mateh*, a *staff;* and that, in some versions of the Bible, it has been translated in this way. The apostle is particular in fixing the occasion, to which he refers, to blessing the sons of Joseph. The passage, in the close of the 47th chapter, refers to another occasion, anterior to this; and this circumstance produces a difficulty, which, I apprehend, admits of no reasonable solution. The position in which Jacob was placed, as he sat upon the bed, appears to have been the following: he sat upon the bed, opposite to Joseph, having his feet on the floor, bowing forward, in the attitude of adoration, leaning for support, it is probable, on the top of his staff. This exposition is supported by the subsequent context, where it is said, that Joseph *brought out his sons from between his father's knees*, previous to the administration of the blessing. In this position he proceeded to adopt Joseph's sons, and to constitute them two of the tribes of Israel.

He introduces the subject by recording one of the most remarkable events of his life; an event, the remembrance of which often comforted his soul, amidst the trials and afflictions with which it was embittered. *God Almighty appeared to me at Luz, in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee, for an everlasting possession.* Having recorded the goodness of God, and the promise which he had given him, as a proper introduction to the subject; when Joseph presented his two sons, *he embraced and kissed them;* and, amidst the overflowings of a grateful heart, excited by the presence of Joseph and his sons, for whom, on a former occasion, he had so long mourned, said, *I had not thought to see thy face; and lo, God hath showed me thy seed.*

After this tender and affecting scene, Joseph made preparation for his sons' receiving the blessing: he took them out from between his father's knees; arranged them before him in the order of their birthrights; Manasseh, the elder, towards his right-hand, and Ephraim towards his left, *bowing himself with his face to the earth.* But Jacob, who acted under the direction of the Most High, paid no attention to this arrangement: he stretched out his right hand, and laid it on Ephraim's head, and his left hand on Manasseh's, *guiding his hands*, says the sacred historian, *wittingly; for Manasseh was the first-born.* Joseph, seeing this, supposing his father had mistaken, and that it originated from his infirmities, endeavored to correct it; but Jacob intimated that he knew what he did, and that it was suggested to him by divine authority: *I know it, my son; I know it; Manasseh shall become a people, and he shall be great; but truly*

Ephraim shall be greater than he, and his seed shall become a multitude of nations. This prediction, several hundred years afterwards, was literally fulfilled. When the tribes of Israel marched from Egypt to the land of promise; in the tribe of Ephraim there were forty thousand and five hundred men, able to bear arms; but, in the tribe of Manasseh, there were only thirty-two thousand and two hundred. The tribe of Ephraim was, for a succession of ages, vastly more considerable than Manasseh: it produced Joshua, who led Israel over Jordan; it was the chief tribe in Israel after the revolt under Rehoboam; and the whole kingdom is frequently, in scripture, designated Ephraim.

When the venerable patriarch had placed his hands on the heads of Joseph's sons, he pronounced on them the following benediction: *the angel who redeemed me from all evil bless the lads; and let my name be named on them; and the name of my fathers Abraham and Isaac: and let them grow into a multitude in the midst of the earth.* In this patriarchal benediction, Joseph's sons are identified, both in equality of rank and title of inheritance, with any of his brethren, even with Reuben and Simeon, Jacob's two eldest, and most legitimate sons, by Leah. Their prosperity was to be so great, agreeably to this benediction, that, in all future ages, when the highest felicity was wished to an Israelite, they would say, *God make thee as Ephraim and Manasseh.* This form, in blessing the men, the Jews in all countries still observe; and in blessing the women, *God make you as Sarah and Rebecca.**

Having blessed the sons of Joseph, commanded and blessed his own sons, Jacob, we are informed, *gathered up his feet into the bed, yielded up the ghost, and was gathered to his people.* He thus finished his work—laid himself down to rest—committed his soul into the hands of Jehovah, the father of spirits—and joined the company of the living around the throne. Agreeably to the custom of the country in which he died, forty days were observed in embalming his body with aromatic drugs, thirty in hardening it with salt and nitre, during which his family mourned; and then proceeded to carry his body to the land of Canaan, with the most magnificent retinue of which we read in any records of such remote antiquity.

In reviewing the history of Jacob, it is evident, he walked by faith, and not by sight. And when his long and eventful life was drawing near to its termination, his faith, instead of being diminished, on this occasion shone forth as if approaching to the full meridian of its strength. Death, also, the last enemy of the saint, was soon to put the faith of the patriarch to trial, and to experience a total defeat. For with his faith and hope firmly established in the Angel of the covenant, who had redeemed them from all evil, he could, in departing to the world of spirits, exclaim, in the triumphant language of Paul, *Thanks be to God who giveth me the victory through the Lord Jesus Christ.* Readers! be followers of them who, through faith and patience inherit the promises. Be earnest, that you, like Jacob, may obtain a well-grounded hope in the Angel of the cove-

* Grotius in Gen. 48.

nant, who can redeem you from all iniquity; that, when death comes, like him, you may be gathered to the spirits of just men made perfect, and be for ever with the Lord. *Blessed are the dead who die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labors: and their works do follow them.*

SCOTUS.

Broadalbin.

REVIEWS AND CRITICISM.

REVIEW.

A Brief Review of the "First Annual Report of the American Anti-Slavery Society, with the Speeches at the Anniversary Meeting, May 6th, 1834." *Addressed to the people of the United States.* By DAVID M. REESE, M. D. of New-York. Published by Howe and Bates, 1834. pp. 45.

The constitution of the United States has now been in operation about half a century; and, although it may not be wholly faultless, it is, confessedly, the best on the globe. Under it we have achieved wonders. We have demonstrated the problem, that men are capable of governing themselves. In this year of the christian era, one thousand eight hundred and thirty-four, however, it has been, for the first time, discovered, "that the union of these states is a partnership in sin." The authors of this astounding discovery, have made another, equally novel. And what, gentle reader, do you think it is? Why, that Washington, Jefferson, Madison, Monroe, Wirt, Lowndes, and every other man who ever held slaves, were *pirates!* The same men, or some of them, have also discovered, that our "national compact [constitution] is fit only for devils to make;" and, also, that the American Colonization Society did not originate with Finley, Mills, and other pure men, as we had always been taught to believe; but that it "originated in hell." The men who have made these alarming discoveries, have associated together, under the cognomination of the "*American Anti-Slavery Society;*" and they have put forth their first annual report, of which the preceding sentences, and parts of sentences, marked with inverted commas, are, as the lawyers would say, parts and parcels.

The pamphlet now before us, contains strictures on this report, written with much ability.

What do these new lovers of wisdom propose to do? Here we will let them speak for themselves. They propose "to invite our colored brethren to a participation with us in all the happy and elevating institutions which are open to others." These must be open to all "irrespective of complexion." It must become, say they, the *glory* of our sons and *daughters!* to have been educated in semina-

ries, which were open to worthy applicants, without regard to complexion. *Amalgamation* is *now* disclaimed; but how, we ask, can the blacks be elevated, *while they remain in this country*, without amalgamation? All the analogies from history tell us this is impossible. They are now, it is admitted, both a debased and degraded people; and what people, surrounded with circumstances like our blacks, have ever been raised without amalgamation? The most talented, though not the most sane of these *new* light philosophers, is perfectly aware of this; and has frequently, it is said, hinted at his favorite plan for "elevating people of color *at the hymenial altar.*" In a note to the pamphlet now before us, it is said, "that, on one occasion, this gentleman uttered the doctrine of amalgamation in such gross terms, that his discourse would be unfit, if printed, for the public eye." We have heard of gentlemen, who are such great monomaniacs on this subject, that they *profess* a readiness to give their daughters in marriage to colored men!

These men, too, hold, "that all laws now in force, admitting the right of slavery, (and, of course, the constitution of the United States,) are, in the sight of God, utterly null and void." Here we have an entirely new school of nullifiers. These *new* philanthropists are wiser than Wilberforce, Sharpe, and Clarkson; for nothing short of *immediate* abolition will satisfy them. The Colonization Society, which is directly or indirectly emancipating many slaves, must be, say they, immediately put down. Nay, more, they have, as they affirm, already put it down, and sung its funeral dirge.

But let us inquire of them what they propose to substitute in its place?

Do they propose to spend their funds in purchasing slaves at the south? No. Do they propose to resort to arms, to break the fetters of the slave? No. Do they propose to send William Loyd Garrison and the Rev. Samuel H. Cox, D. D. to the south, "fired with apostolic zeal, and ready for a martyr's death," to preach *immediate* emancipation to the planters? By no means. Do they propose to send to the south, calm and temperate essays, written in a way to convince our southern brethren that emancipation will be for their interest, as well as subservient to their duty? No, no; this they repudiate. Nothing calm and temperate has yet issued from their press. What, then, do they wish us to do? Why, the whole north must join them in bringing railing accusations against our friends at the south. We must cordially unite with them, in calling such men as Bushrod Washington and James Madison, and all our southern brethren, man-stealers. "Every American citizen," say they, in their report, "who retains a human being in involuntary bondage, as his property, is, according to scripture, a man-stealer." We must join these philosophers of 1834, in calling all our southern brethren, who have had the misfortune to have slavery cast upon them by their ancestors, "*irresponsible tyrants.*"

Now, we humbly submit, whether this is the best way to convince our southern brethren of their errors. We very much doubt, whether any declamation on either the evils or injustice of slavery, is needed,

even at the south. All admit slavery, in the abstract, to be wrong. But what is to be done? The evil has been growing for two centuries, and it cannot be cured at once.

These good men, however, (the philosophers of 1834,) feel such "an agonizing interest" for *immediate* abolition, that nothing but violent remedies will, in their judgment, answer any purpose. There are other evils to be reformed, besides slavery; and are all plans for the *gradual* amelioration of evils to be henceforth reprobated? Are these men about to oppose the society for moral reform, and the society for reforming juvenile delinquents, because they profess to devise plans that will *gradually* ameliorate evils? We trust not. Will any of them invite to their tables the *white* slaves of vice at the five points? Above all, will they elevate any of the wretched females, found there, at the hymenial altar? We know they will not. Then why, we ask, shall the Colonization Society be attacked? Why shall colored men be invited to our tables, before they are raised from their debasement? And why shall colored females be elevated at the hymenial altar?

Colonization is working wonders: it has already manumitted, indirectly, a vast many slaves. It has set in motion the current of public sentiment in favor of abolition. It has founded colonies in Africa, and planted in them the standard of the cross. In this way, it may be, that the horrors of the slave trade are about to be overruled for the good of Africa. For the pagan slaves, we or our ancestors brought away, we shall send them christian freemen.

Perhaps, however, we have spoken in stronger language of these immediate abolitionists, than was requisite. We have no fears that the whole people of the north, or even a considerable portion of them, will join any of these modern Peter the Hermits, in the crusade they are attempting to get up.

They ask, in their "first annual report," for twenty thousand dollars *this year*. For what? to purchase slaves? Not at all. This would be purchasing stolen property. They ask the money, that they may deluge the country with inflammatory publications, and thereby postpone, rather than hasten, the emancipation of slaves. Public sentiment in Virginia, in Maryland, in Kentucky, in Tennessee, and North-Carolina, was beginning to move in favor of abolition. Our brethren, in those states, were beginning to be convinced that slave labor was dearer to them than free labor: and soon, very soon, we should have seen accomplished, what Mr. Jefferson, more than sixty years ago, desired to accomplish, the abolition of slavery.

This northern interference is every way to be deplored. We have not power or right to do any thing. Reproaches on the south, on account of slavery, come with an ill grace from northern lips, or northern pens. *Our* ancestors, and not the ancestors of our southern friends, were the most to blame in entailing slavery on the south. Northern capital purchased the slaves—Northern ships brought them here—Northern men, even of New-England, of the highest grade of talent, defended both slavery and the slave trade. The lights of the age have convinced us that all this was wrong. We deplore the sins

of our progenitors: and it is wrong, now, to reproach the south with slavery, without taking a full share of the reproach upon ourselves.

In conclusion, we entreat our readers to pause, before they enrol their names among these immediate abolitionists. We fear something more is meant by immediate abolition, than meets the eye or the ear. We happen to *know* that *some* men have gone into it, with a view of riding it, at some future day, as a political hobby. We say, therefore, to professed christians, be cautious. Let not the Colonization Society be abandoned. It is a part of the great moral machinery, which must all be kept in motion, if we expect to see all the heathen given to the Saviour. The immediate abolitionists exhibit, as seems to us, an unchristian spirit, in their attacks on the Colonization Society. The men with whom the Colonization Society originated, are now, many of them, dead. Samuel J. Mills and Finley, were men, spotless in their lives, and, as we believe, eminent saints. They were, as we have ever understood, its principal originators. But Garrison and his coadjutors say that it originated from a diabolical source. Shall *such* a charge, against *such* men, be suffered to pass unnoticed? The dust of Mills is now scattered among the corals of the ocean; and that of Finley reposes in his own, his native soil; but their pure spirits, as we trust, are, if permitted to know what is passing on earth, pitying the dementation of their accusers.

EXTRACTS.

DISSERTATION ON SHAOUL, HADES, OR THE INVISIBLE STATE OF DEPARTED SPIRITS.

Extract from the manuscript of the work entitled, "Helps to Christion Devotion." Vol. II. By Rev. R. Reid.

(Concluded.)

It has been doubted whether there can be any such feelings among the spirits of the damned. But we are taught, in this parable, that there are such feelings among them. All the parables of our Lord are natural representations. If there were no such feelings in hell, he would not have said that the rich man expressed such feelings; for all his parables are founded on real facts. The rich man, who died, and then found himself in the place of torment, did actually exist in this world, and enjoy a life of luxury and elegance on the earth; and he does now exist in that same condition in which he is represented by the Redeemer. There are many such characters upon the earth at this moment, and many such in the regions of despair. It was very natural for him to think of his near relatives, who were living as he had lived, and who would probably come to the same end. There are some sufferings in this world, which are mingled with comfort; and if the sufferers had their friends along with them,

it would be an alleviation of their sorrows; but no man would wish to have his friends along with him in torments, where a drop of water to cool the tongue is not permitted. Natural affection is common to the righteous and the wicked. We have no reason to suppose they will be divested of it in the future world. It would truly be a horrible aggravation of the torment of the rich man, to see his five brethren in the same state of torment, where they should all aggravate their misery by reproaches and recriminations of former seductions into sin.

But the righteous shall enter into pure and perfect happiness, which shall increase for ever. It is the nature of spiritual blessedness always to grow. We know the operation of it in this world. Every intelligent christian can understand the truth of the promise, by the accomplishment of it to himself—"The righteous shall flourish like the palm tree: he shall grow like the cedar of Lebanon." This promise shall, no doubt, be fulfilled in the future as well as in the present world. There appear to be grades and higher degrees of heavenly blessedness and glory, to which the saints have been advanced since the days of Abraham. Paradise appears to be higher than Abraham's bosom, and then there is the third heavens, which is a grade still more exalted. The apostle Paul declares that he was caught up into this highest degree of glory, in the visions of God. He could not tell whether his spirit was in the body or out of it. But this is probably the state of exaltation to which he alludes, when he says, God dwells in light to which no man can approach. In this state of exaltation no man hath seen him or can see him. But Paradise is that state of exaltation to which the Redeemer ascended on that same day in which he was crucified. Here he was joined by the penitent malefactor. The apostle tells us that he was caught up into this state of exaltation, where he heard unutterable things, of which it would be unsuitable and improper for any man to attempt giving a description. But Paradise is the hill of God, the sacred inclosure where the Lord Jesus dwells in the midst of his people, where they see his face, and are transformed into his image, from glory to glory, as by the Spirit of the Lord.

It may, perhaps, be proper for us, before we conclude this dissertation, to endeavor to make some application of these principles to the death and resurrection of our Lord Jesus Christ. This is a very important subject, and one which frequently engages the thoughts of every christian. It would truly be a great help, for the enlightening of our minds, and for increasing our common and mutual affection, if we could have frequent opportunities of comparing our views on subjects of this kind. There has been a difference of opinion, on this subject, among christians, from the earliest ages of the church; and this may be traced back almost as far as there is any historical record. It very probably commenced soon after the the times of the apostles. It is generally believed, by protestants, that the remarkable clause, in that short summary of doctrines, called the apostles' creed, was inserted some years or ages after the apostles had departed from the earth. It does, in fact, bear the appearance of an interpolation. "He

was crucified, dead, and buried, he descended into hell; the third day he arose again from the dead." The whole statement was, no doubt, intended and calculated to embrace the opinions of all christians; for, as the word hell often means the grave, so, in this sense, no christian would object to it. But it did, also, fully embrace the views of those who believed that his soul did actually descend into the state of misery. It is not, indeed, probable, that any intelligent christian ever believed in the sufferings of Christ, after his soul departed from the body. This has also been supposed, and has often been called, a doctrine too horrible for any christian to believe; especially as there is no countenance given to it in any part of the scriptures. But it appears to have been believed, by many of the fathers of the church, that he descended into hell, and there preached the gospel to the spirits of the antediluvians, who were detained in prison. This seems to be the foundation of the doctrine of purgatory. For if Christ went down at that period, and preached the gospel to the damned; and if some of them received it, and were admitted into Paradise, then it is probable, or, at least, it is possible, that other spirits of the damned may, in other ages, also be delivered out of the state of torment. The ministers of the church of Rome eagerly laid hold on this doctrine, and it was eagerly received by multitudes, especially by those who were clothed in purple and fine linen, and fared sumptuously every day. They loved the pleasures of this world, and they hoped that, by charity to the poor, and, especially, by liberality to the church, they might purchase the pardon of their sinful indulgences, and perhaps they might not long be confined in prison after their death. In fact, the doctrine has, in all succeeding ages, become a copious stream of emolument, to enrich that great city, Babylon, which reigneth over the kings of the earth.

One portion of scripture, and, perhaps, the chief passage which the church of Rome has laid hold of, either to sustain or corroborate the opinion, that Christ descended into hell after his death, is contained in the first epistle of Peter 3.18,19,20. "For Christ, also, hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the Spirit. By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was preparing." The whole human nature of Jesus Christ, his body and soul, suffered death for our sins. He suffered, a righteous person, in the room of unrighteous persons, that he might give us an introduction into the presence of God. It was necessary that these sufferings should terminate in the separation of his soul and body. It is very evident that he was put to death in the flesh. He was crucified, dead, and buried. He was reduced to that condition, in which he could no longer derive any comfort from this world; for he was, in fact, out of this world, and in the world of spirits. This is the condition to which every man is reduced at death. But the souls of the wicked are in a state of consciousness without comfort. They are in torment, and this is the second death. But the sufferings and death of Christ could not deprive him of spiritual life.

In his spirit he always trusted in God, and was always obedient to his commandments. This is the life of the spirit. God never took away his Spirit from his only begotten Son; and, therefore, at the very time when he was put to death in the flesh, he was quickened by the Spirit; and began to sing the praises of God as they are contained in the 16th Psalm. His soul was thus raised from the dead, and was in the state of life. It is a truth, of which christians cannot be ignorant, that the devotional exercises contained in the Psalms, and in the other parts of the scripture, where sorrows are expressed, do generally terminate in expressions of joy and praise. So, when the sufferings of the Redeemer were completed, it is evident that he was quickened by the Spirit; for he cried with a loud voice, "It is finished; Father, into thy hands I commend my spirit!" This is evidently an expression of joy. He was then anointed with the oil of gladness, above all the martyrs who had ever suffered for the truth; and he received the crown of rejoicing. His body was laid in the tomb, and even here there was as much honor conferred upon him, as any one can receive in that state of humiliation; but his spirit ascended, as spirits are said to ascend, to a state of blessedness and glory proportioned to his station and character. He was enabled to know the way of life—the abundance of joys, and the eternal pleasures which are at God's right hand.

This is the sense in which he was quickened by the Spirit. But it is stated by the apostle, that by this same Spirit, he had gone and preached to the spirits in prison. The following is the proper and full translation of the 19th verse: "By which Spirit, also, he went and preached to the spirits which are in prison," or as it is in the margin of the Greek scriptures, "the spirits which are shut up in prison." He tells us, "that these spirits were formerly disobedient, and that the long suffering of God waited in the days of Noah, while the ark was preparing." It is true, that God waited to be gracious to them; but it is no less true, that his long suffering was drawing to a close. He said, "My Spirit shall not strive with man for ever, inasmuch as he is flesh." Man had then proved himself to be flesh—to be carnal and sold under sin, while he had no redeeming principle in his heart. His whole mind was carnal and enmity against God. He could not say, with the apostle, "the good that I would I do not;" for he had no desire to do good. This was the condition of the whole human family, and there was no exception but the family of Noah. Therefore, when they were put to death in the flesh, they were not quickened by the Spirit; they were holden, and there is no evidence that they are not still holden by the pains of death. It is by no means probable, that the Lord Jesus Christ would go down to the regions of death, to deliver those who were destitute of all spiritual life, and who had lived and died in the practice of iniquity. If he would not send his Spirit to strive with them any longer when they were on earth, but cut them off in their sins by the deluge; it is not likely that he would descend into hell for this purpose. He would not permit Lazarus to dip the tip of his finger in water, and cool the tongue of the rich man, whose chief sin was, living in luxury and splendor; much less would he relieve those who, for many centuries, had filled the

earth with violence; and who had rejected the preaching of the gospel, by one whom they knew to be a messenger from himself.

God has allotted a certain period, in this world, for his Spirit to strive with every man. He strives with some men so powerfully as to bring them to obedience; and he strives with other men in such a way as to leave them without excuse; and their own conscience condemns them while they continue in the practice of iniquity. Every man shall at last confess, that God has been righteous in all his dispensations toward him. When any man resists the Spirit, and lives under the influence of sin, during the period of trial which God has appointed, he has then committed the sin unto death. This was the sin of those who perished in the deluge. The Lord Jesus Christ went to them, and preached by the same Spirit by which he preaches the gospel at the present time. But they rebelled, and vexed his Holy Spirit, and he shut them up in the prison of death. They were not in prison when he preached to them, they had all the liberty which men enjoy in this world; but when they sinned the sin unto death, they were shut up in prison, where they are reserved until the last judgment.

The apostle speaks in the same manner, in the 6th verse of the 4th chapter: "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." He is speaking of the end and intention of preaching the gospel. It was preached to men who are now dead, that they might receive it, and bear testimony to the truth of it; and then they would be condemned by the judgment of men in the flesh. They would speak evil of them, because they would not run with them into the same excess of riot. But the judgment of God will reverse the judgment of men, and they who receive the gospel shall be quickened, and shall live according to God in the spirit.

It is utterly impossible that the gospel could be preached in the prison of hell. This is the place where the wicked are reserved for the judgment. This world is the only place where the gospel is to be preached; for after death is the judgment. Our eternal condition is determined in the mind of our Judge, and signified to ourselves, at the very moment we depart from this world; and the last judgment will be the manifestation of the sentence which is passed at the period of death. There can be no repentance in the soul after death, as there can be no repentance in the body after it is laid in the grave.

The death and resurrection of our Lord Jesus Christ is always presented to us as an emblem and proof of the sufferings, death, resurrection, and final glorification of every one of his people. If we suffer with him we shall also reign with him. He is the captain of our salvation, and he was made perfect, or fully and thoroughly fitted for his office, when he closed the last scene of his sufferings upon the earth. Then God raised him from the dead, having loosed the pains of death, because it was not possible that he should be holden of it. It is quite evident that this declaration relates to his soul as well as to his body; for it was in his soul that he chiefly suffered the pains of death. He declares, "the cords of death encompassed me. I am poured out like

water—my heart is like wax in the midst of my bowels." These pains of body and mind continued, and became more terribly severe, until he was brought to the dust of death.

But his sufferings terminated at the moment when he said, "It is finished." He was then released from the pains of death. His soul was raised from the dead, to die no more. Death could not any longer have dominion over him: and corruption had no dominion over his body in the grave. It was impossible, from that moment, that either his soul or his body should be subjected to any kind of corruption. The word rendered corruption, is generally applied to bodily or material substance, and the word *hades* or *shaoul*, generally signifies the state in which the soul suffers. The natural course of the human soul, which is not renewed and sanctified when it departs from the body, is to pass into the state of misery and degradation. But the promise to the Redeemer, in the covenant of peace, was, that his soul should not be left for one moment in this condition. If Satan had the power, he would have prolonged the torture after death; but God immediately loosed the bands, and enlarged him in his distress; and then his heart was filled with joy.

The very same promise is made through the Redeemer to all his people. We must all pass through sufferings in this world; and our existence here would naturally terminate in pain. But the christian suffers with Christ. There is a perfect similarity in his feelings and in the exercises of his heart, with the sufferings of his blessed Lord. They are the same in their nature, although not the same in the degree of pain which he suffers. God looses the pains of death, and raises some of his people from the dead, by giving them comfort and even joy unspeakable, before the soul is separated from the body. The martyrs have sometimes been delivered from the pains of death, and have triumphed in the flames. But the very moment the soul of the christian is separated from his body, he is transported by angels into the paradise of God. His body shall at last rise, incorruptible, from the grave, and death shall be swallowed up in victory.

The prominent subject in the 16th Psalm, is the resurrection of Jesus Christ, in his whole human nature, or his body and soul; and, therefore, this psalm is not, in every sense, applicable to David, or any other christian. David speaks, in this psalm, concerning the resurrection of Christ, the fruit of his loins according to the flesh, whom God had promised to raise up, that he might sit on his throne; and every intelligent christian, when he sings this psalm, speaks of the resurrection of Christ, and applies the promise to himself, in the sense in which it is applicable. The apostle says, "that David is not ascended into the heavens." He is not ascended, in the same sense in which Christ is ascended, for his body is still in the grave; and, although his spirit has ascended to paradise, yet he is infinitely below the high degree of exaltation and glory to which the Redeemer is advanced. When we sing this psalm, in worship, it is necessary, in the first place, to look to Jesus, and see how every sentiment is accomplished in him; and, at the same time, we should rely upon him to accomplish the same in ourselves.

It appears that the two extremes of heaven and hell do meet in this world; and they do sometimes meet in the christian's heart. The Lord Jesus Christ suffered the most dreadful pains of hell, both in the garden and on the cross: but, at the same time, he was not entirely divested of the joys of heaven. He enjoyed life in the midst of death. At some periods he was in heaven, and was filled with joy unspeakable and full of glory; but still he had the sentence of death in himself. But the state of the Redeemer in this world, is the state of every christian. No christian ever enjoyed so much of heaven in this world, or suffered so much of hell, as the Captain of our salvation: but all do suffer a certain degree of the pains of hell, and all have a portion occasionally of the joys of heaven. These joys and sorrows are mingled in this world, but in the spiritual world they are completely separated. There is no pain in heaven, and no happiness in hell. But the degrees of each increase beyond all human comprehension. The pit of hell has no bottom, and the joys of heaven are unspeakable and full of glory.

DOCTRINE OF PREDESTINATION.

As the Rev. P. S. C. of L. was lately travelling on horseback in Lancashire, he was overtaken by a genteel-looking traveller, who solicited the favor of his company. The stranger conversed like a man who had a veneration for sacred things, and, after talking on various subjects, asked Mr. C. if he was not a clergyman? "I am the minister of an independent congregation," answered his companion.

"May I take the liberty to ask, if you are a Calvinist?" said the other.

"As that term, in its popular sense, certainly conveys a general notion of my theological sentiments," replied Mr. C., "I do not hesitate to appropriate it; but I have long admired the wisdom of that sacred injunction of Jesus Christ, 'Call no man your father upon the earth.'"

"But," said the other, "am I to understand that my new acquaintance, in whose conversation I feel much interested, can possibly admit in his creed the doctrine of predestination to eternal life?"

"Most unquestionably," returned the minister; "for what doctrine is more clearly revealed by Christ and his apostles? It is so linked in the golden chain of redemption, that I could not reject it without rejecting, at the same time, a great deal more."

"But your candor must acknowledge," added the stranger, "that entirely depends on the explanation given the many passages to which you refer; and that many learned and good men have placed them in a very different light from what the Calvinists do. Nor can I vindicate the righteousness of God in making between his creatures any such distinction as election supposes."

"Before that objection is admitted to contain any force," answered Mr. C. "you must prove that God owes eternal life to any of his

fallen creatures: and, further, that the vindication of a mortal is essential to the equity of God. Besides, the question is not, What are the difficulties connected with the doctrine, or, can a worm solve them all? but, Is this doctrine of predestination scripturally and philosophically true; or is it not? The difficulties of the subject will prove nothing against the fact: and he that brings the legislation of his Creator before the tribunal of his own understanding, should first be able to measure the length of his eternity, the breadth of his immensity, the height of his wisdom, and the depth of his decrees. Is it not a sad evidence of human depravity, that creatures of a day will sit in judgment on spiritual and eternal things; as if the Author of the great mystery of godliness, were altogether such an one as themselves? Permit me to repeat to you a few stanzas of Dr. Watts upon this subject:—

'Chain'd to his throne, a volume lies,
With all the fates of men;
With every angel's form and size,
Drawn by th' Eternal pen.

'Now he exalts neglected worms,
To sceptres and a crown;
Anon, the following page he turns,
And treads the monarch down.

'Not Gabriel asks the reason why,
Nor God the reason gives;
Nor dares the favorite angel pry
Between the golden leaves.'

"But," continued Mr. C., "Ignorance often attempts upon earth, what would make inspiration tremble in heaven."

"I hope you will not be offended," replied the gentleman, "if I declare, notwithstanding all you advance, I do *not*, I *cannot* believe in this doctrine of predestination."

"And I hope," rejoined Mr. C., "that you will not be offended, if I declare, I am quite of opinion, that you *do believe* in it; for your intelligent conversation on other subjects, will not permit me to believe the contrary."

"I beg, sir," said the other, "you will explain yourself, for your assertion surprises me."

"If you will favor me with the short answer of yes or no, to a few explicit questions, I shall take the liberty to propose," replied Mr. C., "I have but little doubt I can prove what I have affirmed: and, if you do not think my questions sufficiently explicit to admit such answers, I will endeavor to make them so."

"It will afford me great satisfaction," said the other, "to comply with your proposal."

Mr. C. then began: "Are you of opinion that all sinners will be saved?"

"By no means," said the gentleman.

"But you have no doubt," added Mr. C., "it will be formally and

finally determined, at the day of judgment, who are to be saved, and who are to perish?"

"I am certainly of that opinion," replied the gentleman.

"I would ask, then, continued Mr. C., "is the great God under any necessity of waiting till these last awful assizes, in order to determine who are the righteous that are to be saved, and the wicked who are to perish?"

"By no means," said the other; "for he certainly knows already."

"When do you imagine," asked Mr. C., "that he first attained this knowledge?"

Here the gentleman paused, and hesitated a little; but soon answered, "He must have known it from all eternity."

"Then," said Mr. C., "it must have been fixed from all eternity."

"That by no means follows," replied the other.

"Then it follows," added Mr. C., "that he did not *know* from all eternity, but only *guessed*, and happened to guess right: for how can Omnipotence know what is yet uncertain?"

Here the stranger began to perceive his difficulty, and, after a short debate, confessed it should seem that it must have been fixed from all eternity.

"Now," said Mr. C., "one question more will prove that you believe in predestination as well as I. You have acknowledged, what can never be disproved, that God could not know from eternity who shall be saved, unless it had been fixed from eternity. If, then, it was fixed, be pleased, sir, to inform me who fixed it?"

The gentleman candidly acknowledged he had never taken this view of the subject before; and said he believed it would be the last time he should attempt to oppose the doctrine of predestination to eternal life.

MISCELLANEOUS.

ASPERSIONS ANSWERED.

A correspondent has laid upon our hands a business, which we have no relish for: it seems, that a person in York, Livingston county, has been taking the pains to write letters to a member of the Western Synod, apparently for the purpose of alienating him from the body to which he belongs, by means of misrepresenting the Associate Reformed Synod of New-York. The following is his language:

"In addition to former hints, you will, I hope, bear with me, while I briefly point out some things, that, if the Bible and your own creed be true, must be wrong.

"1. Every man that swears the oath of office, or of naturalization, and pledges his faith in maintenance of the federal constitution.

swears to place the constitution of the United States above the Bible. The constitution is declared to be the supreme law of the land. Supreme—none can be more than supreme: it is, therefore, above the Bible. So that [it is] deism—Is it right or is it wrong?

"2. The laws of congress say that the mail must run on the sabbath, as an evidence of their supremacy: the fourth commandment, says not—Is that right or wrong?

"3. The Associate Reformed Church, throughout the large synod of New-York, allow of promiscuous communion at the Lord's table—Is that right, or is it wrong?

"4. It is their universal practice, when invited to minister among those who use the Sabellian hymns, to use these jingles—Is that right or wrong?

"5. The Associate Reformed Church baptize the children of those who are not members of their church; see their confession, p. 365: directly contradicting the 166th question of the larger catechism—Is that right, or is it wrong?

"6. The Associate Reformed Church, in their mutilated confession, have discarded the principle of covenanting; while they baptize children, and hold them bound by the deed of another—Is that juggling right or wrong?

"7. The Associate Reformed Church limit the mediatorial government of Christ to the church, contrary to express scripture declarations—Is that right or wrong?

"8. The Associate Reformed Church virtually deny the use of a fast day, preceding the sacrament—Is that right or wrong?

"These are, my dear sir, a few of the wrongs, of whose deleterious consequences we have many evidences. Come out, like a man, and defend these wrongs. Wholesale proscriptions is no argument. You have time, talents, and pretty large acquirements; if you are not able, with all these, to get them defended, you have, at least, these props at your command. Evasions and assertions, in this age, will not do. Say not, that some of these wrongs, at least, what I call wrongs, abound here, but you have nothing to do with them. South and west you are one church: you all identify. Whatever is chargeable on the large synod of New-York, is chargeable on the whole."

Now, we really have not the gratitude to thank the Rev. Mr. Fisher for this kind and veracious expose of our doctrines and usages. What other "hints" he has given, we know not; but, we should like to give him one, which, if he adopt it as a rule of conduct, will save him the trouble of enlarging his catalogue further. The hint we would give, is a commandment of the decalogue; the fifth from that which he alludes to in his second allegation. We might also admonish him, that, if he should wish to prove these assertions, or get them proved, his shortest, and his only successful method, will be, to resort to some veracious person, with the request which, Cicero says, became common among the Greeks, viz: "Da mihi testimonium mutuum:" i. e.

give me your testimony, and I will (some time when you need it) repay you with mine. This process has often proved the Associate Reformed Church in the fault; and, until the Magazine was commenced, she had no means of publicly vindicating herself.

We are truly sorry to see such statements as those above. Why should that minister try to sow dissensions? What has the synod of New-York done to him, or to his society? Why should he impair his usefulness? Why should he repel the respect and affection, with which the Associate Reformed Synod of New-York regards those ministers who hold the substantial doctrines of the gospel, and preach Christ crucified? whether they belong to the Reformed Presbyterian, the Associate, the General Assembly, or any other church.

We hope our people will treat all such aspersions with that high-minded disdain, with which our esteemed correspondent, a layman, but not unknown in the church, has done. Our dear people are beset on all quarters, by those who would draw them away to another faith and another gospel. Our church is evil spoken of, for being too rigid, and for being too lax; for being bigoted, and for being licentious: and new-light men, and old-light men, and all sorts of men, have considered it lawful plunder. The *reason* is, that it is alike removed from the extremes of both—FIRM, but not bigoted; CHARITABLE, but not licentious.

STATE OF THE PRESBYTERIAN CHURCH.

Some months since, we laid before our readers the "Act and Testimony," emitted by some members of the last General Assembly and others who associated with them. The substance and design of these papers every one is familiar with. Although, since the publication of these papers, we have never mentioned the subject in our Magazine, yet we have not been inattentive to the mode of their reception by the churches. Others, who are more closely connected with the interests involved in this measure, have not been so silent as we have been. Scarcely a Presbyterian paper reaches us, which does not contain one article or more on this subject. And it appears that already several hundred ministers and elders of the Presbyterian church have sent in their names as adherents to the "Act and Testimony."

It appears that the church is, on this subject, as on almost every one of importance, greatly divided. Some are for the Article and

some are against it. The sentiments of the parties on either side are published to the world. And we must say that they present a view of the body which is not very agreeable for the present or cheering for the future. The last General Assembly, as it appears to us, was the whole church in miniature. And instead of being a harmonious and dignified assemblage of grave men and brethren, counselling and praying and deliberating for the glory of God and the good of Zion, it was the arena of party strife, and, at least at one time, a scene of confusion that outraged not piety only, but decency; so that the moderator left the chair and did not resume it till the next day. There is in the church and between prominent and influential ministers, not only difference of opinion, but, apparently, irreconcilable alienation of affection. The sentiments and measures of the old school party are treated, at large, just as they were in the last General Assembly. If there be harmony and order and decorum, we must say, they are of a very peculiar kind, a very little of which would be sufficient to satisfy us.

The "Act and Testimony" is the very thing that the church needed. The omission of it was a decided and, we believe, a decisive measure. It furnishes a rallying point for all who love the gospel of grace, and who seek the purity of the church. And it occasioned not a little surprize, and no less regret, that an elaborate article against it should emanate, as one has lately done, from Princeton. This has been ably met by another in the Presbyterian, a part of which we give below.

In making these remarks, and, indeed, in noticing this subject at all, we are actuated, we believe, by the same sentiments and feelings which prompted the framers and which actuate the adherents of the "Act and Testimony." We delight not to contemplate the dissentions of brethren in the Presbyterian church; but we believe them to be unavoidable while there is so much diversity of sentiment on the great doctrines of religion, and we believe further that the stand taken by the orthodox is right, and that their taking it will result in incalculable good to the church, and the cause of the Redeemer in the world.

We might give larger extracts from the review of the article in the Biblical Repertory; but we confine ourselves to the following, with a few remarks by the editors of the Christian Intelligencer, the paper of the Dutch Reformed Church.

REVIEWS OF THE ACT AND TESTIMONY.

The Presbyterian of the 23d October, contains a long and very able review of an article in the October number of the Biblical Repertory in relation to the Act and Testimony. The arguments advanced by the writer in the Repertory, against the Act and Testimony, are met and answered in detail by the reviewer in the Presbyterian. The great length of these articles precludes their insertion in our columns.

We must, however, call attention to one subject discussed in them. The writer in the Repertory objects to the assertion, contained in the first paragraph of the Act and Testimony, "that the supreme judicatory of the church had not only connived at, but countenanced, and sustained alarming errors." He considers the rejection of the resolutions introduced into the Assembly, and of the memorial, as not furnishing sufficient ground for the charge. The reviewer in the Presbyterian contends that the rejection of these justifies the charge, because the General Assembly was under obligation to act in these cases, and by refusing to exercise its authority, sanctioned the errors in question. For the purpose of confirming the charge against the Assembly, he presents the following observations and alleged facts.

"But the paragraph in the Act and Testimony, which criminates the General Assembly, does not depend for its proof on these two facts; its truth is attested by a variety of circumstances which have transpired, particularly in the last few years, and which have tended to form the present crisis. Let it be recollected, that, by the constitution of our church, 'to the General Assembly belongs the power of deciding in all controversies respecting doctrine and discipline; of reproving, warning, or bearing testimony against error in doctrine, or immorality in practice, in any church, presbytery, or synod;' and then let it be asked, whether they have complied with this requisition, by the exercise of their vested power? We say, if they have not employed their authority and influence to preserve the church from error, they have countenanced and abetted its existence. A magistrate who refuses to interpose his authority for the suppression of a mob, is guilty of countenancing it, and is responsible for its excesses. On this subject let an appeal be made to facts.

It is a fact that the General Assembly have permitted men, whose dangerous and erroneous sentiments have been published to the world, not only to deliberate with them, but to preside over them, and to take offices of the highest importance in the direction of their theological seminaries.*

It is a fact, that, for several years, there has been a studious and determined effort by the General Assembly, to avoid the expression of an opinion on the subject of doctrinal errors existing in the church;

* We feel bound, in this connexion, to state, that Mr. Barnes, whose name is so prominently associated with the controversies in our church, has been appointed a director of the Theological Seminary at Princeton—a member of the committee for examining the students in that institution; and that, at the very last meeting of the directors, he preached, by appointment, a sermon before the professors and students, which was highly objectionable, as a philippic against the old school, and as inculcating upon the students, the dangerous doctrine, that the science of religion was just as susceptible of improvement, as the science of botany.

and much more, to avoid the adoption of any mode of investigation, by which the extent to which these errors have spread, might be determined.

It is a fact, that those who have shown an earnest zeal for the purity of the church, have been treated with the most marked discourtesy and insult, on the floor of the General Assembly.

It is a fact, that the measures of the General Assembly, for some years past, have been highly gratifying to the feelings, and encouraging to the prospects of the new school party.

It is a fact, that several of the presbyteries license and ordain students from New-Haven, and from other seminaries, whose views are in conflict with the standards of our church, and candidates who have been rejected by other presbyteries, on account of their doctrinal delinquencies; and yet the Assembly have adopted no effectual measures to arrest this evil.

It is a fact, that elective affinity presbyteries, and an elective affinity synod; have been erected to shield new school men from the discipline of the church, and to afford them every facility for propagating their errors, in regions of country which have hitherto been under the influence of the orthodox.

It is a fact, that Presbyterian ministers have written books and pamphlets containing error, and that the Assembly have not directed their presbyteries to institute any inquiry on the subject.

It is a fact, that the last General Assembly, by two particular acts, evinced their determination not to pronounce sentence upon error, either *in thesi*, or as it related to particular individuals.

It is a fact, that the Confession of Faith is subscribed with many reservations—that Congregationalists glide into the Presbyterian church without difficulty, and, there is reason to believe, without having examined our standards, and without being themselves examined by our presbyteries; and yet we hear no warning voice from the Assembly.

It is a fact, that the Assembly have thrown open a wide door for the spread of error, by denying to presbyteries the right of examination, and that they have cast a shield over errorists, by rebuking those who point out the dangerous tendencies of their publications.

It is a fact, that new school men find themselves much more at home in the General Assembly, than do the strenuously orthodox.

It is a fact, that an exceedingly reduced tone of orthodoxy prevails in the church—that error is regarded with a more lenient eye than formerly—that the landmarks between truth and error are in a course of gradual removal—that the barriers of the church are crumbling—that the moderate spirit which is now popular, is the main hope of heresy;—and, it is a fact, that this alarming state of things has been brought about by that course of compromising and peace policy so uniformly pursued by the General Assembly.

In view of these and similar facts, who will venture to say that the paragraph objected to is not founded in literal truth? Who will venture to say, that the General Assembly has not, in fact, aided the progress of those errors which it has refused to check in their career?

It is as true of ecclesiastical bodies as of individuals, that a refusal to prevent sin in others, when practicable, is tantamount to a participation of the sin.

Since writing the above, we have seen, in the last number of the *Presbyterian*, an article which gives us some definite information concerning the number of adherents to the "Act and Testimony." And there is no reason to doubt that many more will be added. We give the article below, from which it also appears that the *New-York Observer* has, at last, gone the way of all neutrals and moderates, *so called.* Indeed, neutrality, on interesting and important questions, is not easily preserved; for this reason, that it is consistent neither with duty nor with sound policy. The moderate men in the General Assembly have, for several years, held the balance of power in their hands, and have been, unintentionally, the occasion rather of prolonging than of adjusting the controversy. Neutrality, according to the ordinary import of the term, and, much more, according to the exemplification of it in this case, is a very different thing from mediation. It seems to us, that the course now adopted, and with commendable vigor and integrity pursued by the orthodox, is not only the right one, but the most likely to bring existing and long standing difficulties to an adjustment. It does not tend, we conceive, to change the sentiments of the "middle men," some of whom, we doubt not, think we are with one party and others with the other; but it does narrow the ground they have had to stand on, so that no alternative is left them, but to act out their sentiments with the old or the new-light department of the church. And it seems to us obvious, that the sooner the parties opposed in opinion or feeling, fairly hang out their respective standards and rally round them, the sooner and the better will their strifes and dissensions be settled. There was real wisdom in the sentiments which we heard expressed, on the floor of the General Assembly, two years ago, by Dr. Blythe, now president of South-Hanover College, Indiana—he hoped it should never be said of him, in this controversy, that he was a man of *no school.* And there was wisdom safe to imitate, in the declaration of Abram to Lot, when the collision of their interests threatened their friendship—"Let there be no strife, I pray thee, between me and thee: Is not the whole land before thee? Separate thyself, I pray thee, from me:" and Lot was equally wise in adopting the proposal.

From the Presbyterian.

We publish to day a list of additional signers to this excellent document, making the whole number of those who have thus far adopted it in full, *two hundred and ninety-six ministers, seven licentiates, and eleven hundred and eighty-five elders.* This number constitutes a large portion of the *Presbyterian* church. We may safely aver, that if the Congregational ministers, so educated, and so continuing in all their partialities, were subtracted from the eighteen hundred ministers nominally connected with our church, the remainder could be easily counted. In this view the signers to the Act and Testimony present a very strong Presbyterian force. In addition, we would remark, that the adopting acts of several presbyteries, have not been accompanied by the names of the voters, such as those of South-Carolina and Mississippi; several other presbyteries, as those of Baltimore and Miami, have not sent to us their adopting acts. The signers, thus far received, form in themselves, what might be a large and powerful church; too large, we should judge, to be ignominiously hung by the next general assembly, as Haman was, according to the merciful suggestion of a brother editor.

While on this subject, we would inform our readers, that the article originally published in the Biblical Repertory, against the Act and Testimony, has been re-published in a number of the moderate and new-light papers, which will be very far from admitting our humble strictures on that article. Thus it is, that our opponents wield a much more powerful press than we can command. We especially noticed that the New-York Observer, which professes entire neutrality in matters of domestic controversy, gives the article *in extenso.* As its neutrality is thus broken, may we ask, as a matter of equal justice, that it would admit our reply.

THE IMPORTANCE OF LIFE.

How valuable, and yet how rare, are correct ideas of human life? The mistaken views which many entertain, betray themselves in their conversation and deportment. Some regard life as a season to be spent in indolence and sensual gratifications; some, as a time for provoking the God who made them: some deem it as a season for hoarding up wealth; others, as a space for squandering the fortunes which have been accumulated; some, rising a degree above the grovelling views of these, make the cultivation of the mind, and the labors of the intellect, the highest objects of interest, and judge their life well spent, if they have added to the productions of genius, or cast a beam of intellectual illumination on the world: some think the ends for which life is given, attained, if they enter into the social relations of love and friendship, and cast around them, by their kindly deportment, and by their tender assiduities, the sweet savor of ter-

restrial joy. Oh, perverted; oh, inadequate conceptions! Shall the precious boon of life, not draw the mind to God, the giver of it? Shall its connexions with eternity be overlooked? Do not our duty to God, and our interest in his favor, claim a place in our conceptions of the gift of life, and of its design?

The only unerring guide to the right estimate of life, and the right way of spending it, is the holy word of God. This connects life here, with life hereafter. The insatiable longings of the soul, put us upon the search for immortality; reason's industrious efforts help us to a timorous belief of immortality; but the word of God brings life and immortality to light. It shows us the very link in the chain of our being, which connects this life with the future—it is the doctrine of our accountability to God. This idea imparts a value and an inexpressible importance to life. Long and arduous is the way from the depths of wickedness, where all men are, by nature, up to the heights of holiness; yet all this space must be traversed, if traversed at all, in life. Erroneous opinions and evil habits are to be discarded; self is to be abased; holy sentiments are to be acquired; personal and relative duties are to be performed; the christian graces, faith, penitence, and patience, adapted only to this world, are to be exercised; or, to sum up all, God is to be glorified in us and by us; and life is the time for the performance of all these varied and important offices. How inestimably important, then, is life.

But it is a short season. Few, few are the days of our life; they pass away as the swift ships, as the weaver's shuttle, as the eagle that hasteth to the prey. We are not dwellers, but sojourners on earth; not citizens, but strangers; not residents, but pilgrims. The christian's dwelling place is an eternal one, in the heavens: there he seeks a country; there is his home; there, his friends, his elder Brother, his heavenly Father.

We should, therefore, conduct as sojourners; not entangling and cumbering ourselves with the world's affairs or possessions; not indulging, timidly, the apprehensions of death; not shrinking from the conflict with it, seeing Christ hath conquered death, and made, through its domains, a safe pathway to eternal life. We should be diligent in the performance of every duty. We should be unceasing and untiring, in endeavors after a fitness of mind and heart, for the pursuits, and society, and joys of heaven. We should expect, and cheerfully bear the treatment of pilgrims, passing, as we do, among those who have no sympathy in our joys, no participation in our

hopes, no fellowship with our principles, no prevailing regard for our Saviour or our God. Oh, let us improve life, and then shall we enjoy it. And, when we approach its termination, we shall have a retrospect brightened by the past experience of God's grace, and an interminable prospect of the enjoyment of his glory.

THE ASSOCIATE SYNOD.

We have glanced over the minutes of the late meeting of this body, but find not much to notice, that will be of interest to our readers. The Synod is manifesting a laudable zeal and energy in the cause of domestic missions, which they manage, as does our body also, ecclesiastically; i. e. the church furnishes and sends forth and directs her missionaries, not leaving these important offices to be performed by any irresponsible association of men. We perceive also another good plan which the brethren of the Associate Synod have adopted; that is, combining the funds of different congregations, raised for the purpose, to purchase Bibles with David's Psalms in metre. It would be a great convenience, and no small saving of money to our churches, were a like plan adopted by them. We could then procure as many and such kinds of Bibles as we might wish, at prices varying from fifty cents, up to five dollars. We know not how it is, but it is a fact, that books can be purchased cheaper of the booksellers and publishers, than they can be of the Bible Society.

In reading over these minutes, we were struck by the frequent recurrence of the word *protest*, and were led, by curiosity, to number with a pencil on the margin, the cases of appeal and protest, which came before Synod from the courts below, or which were made against its own acts. We have let the minutes go out of our hands; but if we recollect right, there were as many as ten or twelve. This we were very sorry to see. These brethren may congratulate themselves on their unbending determination of opinion, and their scrupulous care of church order; but it certainly looks bad to have their minutes so marred with the record of dissents, protests and appeals. It does not evince that brotherly affection, or that respect for each others' judgment, which make church courts pleasant and useful.

The affairs of the Synod appear to be in a prosperous state, their ministers increasing in number, and students coming forward. A professor was appointed to fill the place left vacant by the lamented death of the Rev. D. Carson, who was called from his field of labor, when he was just entering on the duties of his office.

THE ASSOCIATE REFORMED CHURCH, AND THE CAUSE OF MISSIONS.

We commend to the consideration of our readers, the following remarks of the editor of the Christian Intelligencer and Guardian, the Rev. D. Macdill. It is frequently thought and said, that the Associate Reformed Church takes little interest, and makes little effort in the cause of missions. We do not enough, it is true; but yet they betray rather more ignorance than knowledge, self-complacency than justice, who make this declaration. It would be unreasonable to expect us to do as much as larger bodies; it would be vain to expect us to say as much about what we do; and it would be contrary to "human nature" to suppose others should notice or know what we do, as well as they do their own good deeds. It would not be amiss for those who blame us because we do not enter cordially and largely into the measures of irresponsible associations, to remember our former connexion with one of them, and how that connexion was dissolved by the *concurrence* of *one* of the parties; or, in other words, let them remember the history of the United Foreign Missionary Society. Hence they may derive one reason why we choose now to direct our missionary efforts in our own way.

We should be happy to see a united and efficient co-operation of those synods, formerly composing the General Synod of the Associate Reformed Church, in the prosecution of missionary labors throughout that large and interesting portion of our country, called the Mississippi valley. Much might be accomplished by a union of their efforts; and we do not despair of yet seeing it effected. The following remarks of brother Macdill are full of truth and importance:

"Our people are asked for their contributions by the agents of missionary societies, and education societies, and theological institutions, &c., under the care of other denominations. They are asked as though there were an *obligation* on them to contribute. And when a congregation, as frequently happens, quarrels about new and old school, or something else, and divides, and must have two meeting houses where one would be sufficient, our people, in common with others, are called on to help—help. Many comply with these repeated calls, because they cannot otherwise decently get off. And all this while, as a general fact, a very great delicacy is observed on on the part of the Associate Reformed Church not to apply for help, in their own affairs, to the members of other churches. Thus our people give, and get no credit for it, till they sometimes think they

have little to spare for the support of the benevolent operations of their own church. We have now two missionaries in the destitute regions of the west. These as really need to be cherished by the liberality of the church as do the missionaries in foreign lands, and have as fair a claim. They are engaged in the same labor of love, and are braving as great perils. Will any of our people, who are in the habit of "dispersing abroad" to every stranger who calls on them, think that they are not "in circumstances" to contribute for the support of the mission projected by their own church?

We may here notice a circumstance of a kindred nature. Individuals, and small groups of individuals, are found in many places, who have for years been attached to the Associate Reformed Church, but have been making no adequate exertions to have its doctrines and worship propagated in their vicinity. They have occasionally been attending some place of worship in a denomination which approaches the nearest to their own, and have been aiding and assisting them; while of their children, some have joined another church, and some have grown up without religion. This is not as it should be. Professors of religion should not be thus useless to the church to which they give the preference—should not thus suffer their children to be scattered as sheep having no shepherd. Wherever but two or three families are, in the providence of God, thrown together, it should be their first care to have the word and ordinances administered among them in such purity that they can join in full communion; and in all cases persevering and active endeavors would succeed. We have thought about these things before—we have observed their withering influence on the Associate Reformed Church—we have, however, held our peace, because it is difficult to speak of such matters without appearing invidious—but some person must speak."

POPERY AND JESUITISM INCOMPATIBLE WITH CIVIL AND RELIGIOUS LIBERTY.

Who that has read the canonical oath, and especially the oath of the Jesuits, can doubt for a single moment, that "popery and Jesuitism are incompatible with civil and religious liberty?" Can such men with safety, in great numbers, be permitted to become citizens of the United States, and instructors of our youth?

The prelate swears that all things defined by the canons and general councils, and especially the council of Trent, he without doubt receives and professes; that he will obey the pope; and to the utmost of his power make others obey him; that he will impugn and prosecute all heretics and rebels to his lord the pope. So say their commentators on the New Testament.

"The Rheimish Testament, with its notes, is papistical infallible authority in private, however much it may be denied in public, and its comments are enforced as divine truths upon all the members of the Roman community. Every peculiar corruption of popery is inculcated as emanating from the source of all truth and wisdom; and full cre-

dence, with the consequent practice, is demanded, upon the penalty of the curse which the church denounces against all transgressors."

Matt. 3. "Heretics may be punished and suppressed, and may and ought, by public authority, either spiritual or temporal, to be chastised or executed!"

Galat. 1.8. "Catholics should not spare their own parents, if heretics."

Heb. 5.7. "The translators of the protestant Bible ought to be abhorred to the depths of hell."

Rev. 17.6. "When Rome puts heretics to death, their blood is no more than the blood of thieves, man-killers, or malefactors."

In the Rheimish Testament, the notes on Matt. 13.29, you may find these words: "Lest you pluck up also. The good must tolerate the evil, when it is so strong that it cannot be redressed, without danger and disturbance of the whole church, and commit the matter to God's own judgment in the latter day. Otherwise, where ill men, be they heretics or other malefactors, may be punished or suppressed without disturbance and hazard of the good, they may and ought, by public authority, either spiritual or temporal, to be chastised or executed."

"We have here a Roman Catholic commentary, first published in Rheims in 1582," (and, I understand, republished in New-York within a year or two,) teaching the very doctrine which Catholics practise in the nineteenth century. It teaches that in such countries as the United States, where they cannot put protestants to death without danger and disturbance to their church, they must suffer protestants to live; but that in countries like Mount Lebanon in Syria, where they can do it, "without hazard" to themselves, protestants are to be put to death, as Asaad Shidiack has been for being a protestant, by the Roman Catholic "spiritual authority," within a few years. "All the doctrines taught in the notes to the Douay Bible and the Rheimish Testament are of a similar tendency; they breathe nothing but fury, slaughter and blood, against every person who does not bear the 'mark of the beast;' and wherever it now sways, it retains all its fierce vindictive attributes."

The oath taken by the Jesuits is still more explicit than the prelate's oath. The attentive reader will notice, they swear the pope is Christ's vicar-general, and has power to depose all heretical kings, princes, states, commonwealths, and governments, all being illegal without his sacred confirmation, and may safely be destroyed, and that they will and shall defend this doctrine against all usurped heretical (protestant) authorities: they renounce all allegiance to all protestant kings, princes or states; and that they will do their utmost to extirpate protestant doctrines, and destroy all their powers, regal or otherwise. They further declare, that they are dispensed with to assume any heretical religion to propagate the interest of the mother church, and that they will keep secret and private all the councils of her agents, with which, from time to time, they may be intrusted.

"No system which can possibly be introduced into the American republics, is fraught with such pernicious effects as Jesuitism. The

fundamental, unchangeable dogma of Romanism, is that the pope's supremacy is constant and universal. This anti-social, traitorous doctrine is steadfastly inculcated by every priest and confessor, and enforced by all the ecclesiastical terrors which they wield over their intimidated and duped vassals."

"This allegiance to a foreign power is sanctioned by the sincere oath which binds a papist's conscience in the most degrading subjection; and by the *false* oath which he is permitted or commanded to take, for the benefit of the pontifical power. To a genuine Roman, a true or false oath, and a broken or kept covenant, are equally just and proper, if the same object, under the direction of the priests, can be obtained by them. Hence it is, that such vasts numbers of papists, *not naturalized*, are permitted illegally to vote at our elections; because the testimony of their friends, who are enjoined by the priests to that effect, or their own conviction that their perjury is laudable, is given to verify their claimed rights."

The following casuistical decisions, from approved papistical authors, will illustrate the principles and acts of Jesuitism.

1. "An oath obliges not beyond the intention of him who takes it; because he who hath no intention to swear, cannot be obliged in conscience to any thing at all."

2. "By means of a bull, a person may change the vow he has made not to sin."

7. "So often as it is lawful in our own defence to use equivocations, they may be used; though he who examines us do press us to answer him, without making use of this very equivocation."

8. "A man may swear, understanding secretly that he doth it, as far as he is obliged to speak clearly, and to expound himself; or by forming some other thoughts which may make his answer true. Because he is not obliged to answer to the intention and the thoughts which *he* hath who examines him, but to that which he ought to have; his answer is true, following this intention, and this thought which he ought to have."

11. "He who maintains a heretical proposition without believing it, or who is a communicant among the protestants, without having his heart there, but out of pure derision, or to comply with the times, and to accomplish his designs, ought not to be esteemed a protestant, because his understanding is not affected with error."

Thus the mode by which Jesuitism exercises its direful influence is manifest.

"But the most dangerous part of the whole iniquity is this—the impenetrable secrecy with which all the mischievous contrivances of Jesuitism are executed. By the ungodly enactments of popes, every thing which passes in the confessional is concealed from other eyes and ears except the priests and the pretended penitent." Here almost all the treasons, rebellions, and wars, which during so many hundreds of years have deluged Europe with blood and misery, were plotted and directed. The murder of many sovereigns was commanded at confession; and the conspiracies against the various protestant governments since the Reformation, all have been planned and enforced

by the priests, under the darkness which covers the mysterious abominations of Babylon the great; and it is this identical privacy which still enables the Roman priests so successfully to carry on their schemes to corrupt and enslave mankind."—*Landmark.*

FRIENDLY QUESTIONS.

Are you young? Lose not a moment. Improve your youth, and serve yourself by serving God. "I love them that love me, and those that seek me early shall find me."

Are you old? Fear not; you are the nearer heaven, if your affections are fixed on things that are above. "Be thou faithful unto death, and I will give thee a crown of life."

Are you rich? Let not riches be a snare to you; they have made ten thousand times ten thousand men poor indeed. "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come;" but, "What is a man profited if he shall gain the whole world, and lose his own soul?"

Are you poor? Let not that discourage you, for He to whom belongeth the silver and gold, and the cattle on a thousand hills, can give you lasting riches. "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him?"

Are you in health? Trust in a spider's web rather than depend on living a life free from pain and sorrow: "man that is born of a woman, is of a few days, and full of trouble."

Are you sick? God can sanctify your affliction, and make the sickness of your body the health of your soul. "Before I was afflicted, I went astray; but now I have kept thy word. It is good for me that I have been afflicted, that I might learn thy statutes."

Are you rejoicing? Be on your guard, lest your joy be turned into heaviness, and your music into mourning. "Serve the Lord with fear, and rejoice with trembling."

Are you desponding? Cheer up, and trust in God, for if He be for you, it matters not who or what is against you. "The Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

If you live, and continue in a life of unrepented transgression, whoever you may be, and whatever you may possess, your end must be evil; for "There is no peace, saith the Lord, unto the wicked." "The wages of sin is death." But if you believe on the Lord Jesus Christ, "who was delivered for our offences, and rose again for our justification," if you have a good hope through grace, whether you are young or old, rich or poor, in health or in sickness, rejoicing or desponding, your end will be for good; for "the path of the just is as the shining light, that shineth more and more unto the perfect day." "Say ye to the righteous that it shall be well with him;" and, "the gift of God is eternal life through Jesus Christ our Lord."

QUESTIONS FOR THE SICK.

1. Have you reflected on the design of God in afflicting men with sickness, and especially in his afflicting *you?*

2. Have you reflected on the cause of sickness and of death? How came they into our world?

3. Are your thoughts absorbed in concern for your recovery, or do you devoutly leave the issue of your sickness to the will of God?

4. What holy resolutions have you formed in the strength of the Lord, to be more watchful against sin and more diligent in duty, if God shall be pleased to restore you to health?

5. Have you thought so seriously of death as to make a due preparation for it in your domestic affairs, in your secular business, and, above all, in the concerns of your soul?

6. What are the evidences of the pardon of your sins, of a living faith in Christ, and of your being an heir of glory?

7. How are you endeavoring to improve your sickness to the spiritual benefit of yourself and of your friends?

8. Would death be a loss or a gain to you? And from what considerations do you form your opinion on this momentous subject?

INTELLIGENCE.

THE ASSOCIATE REFORMED SYNOD OF THE WEST.

This body met at Chilicothe on the 22d October, and continued its sessions until the 28th. It was a large and agreeable meeting. With the exception of one or two small matters, which were disposed of without difficulty and without producing any excitement, nothing of an unpleasant nature came before the synod. A well written paper on the subject of temperance was adopted; which, as it rather follows than leads the tone of sentiment prevailing in the Associate Reformed Church, though perhaps containing all that is really necessary, we trust will be efficiently sustained. The report of the committee of missions, which is to be published with the minutes, will show that the time and the labors of the missionaries, during the past summer, in our frontier settlements, were profitably employed. The Rev. Alexander Blaikie, from the United Secession Church of Nova-Scotia, who had connected himself with the first Presbytery of Ohio, received appointments for the ensuing year as a missionary, and is to spend the summer months in the "far west." The committee are authorised to employ, in addition, a probationer or ordained minister, in the same field. But as the minutes will soon be published, we forbear.

The promptness with which our probationers receive calls to take the charge of congregations; the number of youth in various stages of preparation for the work of the ministry; the increasing interest

which is felt in the work of diffusing the blessings of the gospel to the ends of the earth; the growing attention to all the lawful means of removing the evils of slavery and intemperance from the christian world; and the general peace, and harmony of sentiment which prevail among us;—all these things are pleasing indications that the Associate Reformed Church is arising, as refreshed, for more vigorous efforts in the cause of the Lord and his Anointed. At the same time we should be aware that it becomes us to rejoice with trembling. The history of the church in past ages, has afforded many verifications of the proverb, that "pride was not made for man." "Not by might nor by power, but by the Spirit of the Lord," has hitherto, we trust, been our motto; and let us be careful not to forget that in this is all our strength. We are a plain people; and for that reason the Associate Reformed Church may not have so many followers, as if she studied more to be "like all the nations;" but it is not desirable that she should be followed by any except those who desire to feed on the bread of life. The moment a taste for splendid churches, splendid preachments, and splendid modes of doing all things, gets in among us, *the spirit of the body is destroyed;* and what is worse, we may fear the withdrawal of the countenance of the Head of the Church. The present distracted state of some churches, which had their day of prosperity and of boasting, is God's mark of reprobation set on all attempts to allure multitudes, and especially, the rich, the honorable, and the gay, into the church, by making the terms of admission easy, and the entertainment agreeable to them.

HINDOO FAMILY WORSHIP.

We stopped at the house of the patel, the head man of the village. The house, like most of the Hindoo houses in this part of the country, is constructed so as to accommodate the cows, and calves, and fowls, as well as the family. We occupied the cows' apartment, they being turned out during the day. We had an opportunity this morning of seeing the family at their devotions. The females of the family having prepared their frugal breakfast, informed the men that it was ready. They immediately rose from the floor, on which they had been lying at their ease for hours, and after washing themselves, assembled in the corner of the house, the farthest from us, for their morning worship. This consisted in the mere repetition of the word *Ram*, *Ram*, connected with beating, for about five minutes, a rude family drum. This being finished, they daubed a little moist powdered sandal wood and red paint on their foreheads, breasts, and arms, and then sat down to eat. On going towards them, they all said, "Go away, don't come here—you will pollute our food." We asked, why do you beat the *tomtom* before eating? They replied, "This is our god." But have you no other god? They then showed us a little box, containing sandal-wood dust, and said, "These are all the gods we have." A hoop, with a piece of sheep-skin stretched over it, and a box of sandal-wood dust, are the gods of this poor family! Truly gross darkness covereth them. Before leaving them,

we told them of the only true God, even our Saviour Jesus Christ, and urged them to throw away their idols and pray to him alone. After they had finished their breakfast, we asked them how often they eat during the day. They said twice—once at eleven o'clock in the morning, and again at night—we are poor people, and cannot afford to eat oftener than twice a day. They also said that they always prayed to their gods before eating. While the christian cannot but pity the ignorance of these benighted people, he is constrained to admire in them the disposition to acknowledge God (oh that they knew the true God!) as the author of all their mercies. Their conduct in this particular reproves many a professing christian. We had a few of the villagers assembled in the verandah of the patel's house, to whom we made known the gospel of Christ. We distributed but few tracts, not being able to find many readers. There is no school in this village. There is one temple dedicated to Hunooman. The people seem to be poor.—*Missionary Herald.*

FUNERAL AND MARRIAGE CEREMONIES IN PATAGONIA.

The burying is thus described. A small hole is dug in the ground, and the deceased, having his lower limbs drawn up to his body, is buried in a sitting posture, just below the surface of the ground, with his face to the east. The padre treads down the grave and sets up a solemn mourning over the dead. When this is done, it is said that the horses and dogs of the deceased are all killed, and that his mantle, skins, horse gear, hunting apparatus, and every thing which he possessed, are buried, an entire removal being thus made of every memento which would recal him to memory. This is probably occasioned by their great dread of death, and their disposition to remove whatever would remind them of the king of terrors. We have not witnessed a death since we have been among them, nor have we been able to find a grave. They either carefully conceal their dead, or carry them to some distant place for burial.

Their marriages are as follows:—When a young man's heart is fixed upon a female, he makes known his desires to some friend, and this person goes to the girl's father and negotiates with him in behalf of the young lover. A price is set upon the daughter—usually a horse, or some mantles; and when this is paid, the young man takes her for his bride. On the day he receives her to his house, he kills a horse, and invites his friends to his tent till it is completely filled, and the day is spent in feasting or gormandizing, laughing, talking, singing, etc. Other companies collect in different tents, to whom pieces of the horse are sent, and who spend the day in the same manner. The wife is not only bought in the way of merchandize, but she is sold again at pleasure, and it is not unfrequently the case that a man will have six or seven wives in succession.—*Miss. Herald.*

CHINESE STEREOTYPE PRINTING.

Somewhat more than a year since, the thought occurred to one of the officers of the Board, that plates might be obtained from the engra-

ved blocks, by means of which the Chinese execute their printing. In the instructions of the Prudential Committee, which were prepared soon after for the Rev. Ira Tracy, and Mr. Samuel Wells Williams, a printer, destined to the China mission, the possibility of accomplishing this, and the interesting consequences of success, were suggested. The subject was also mentioned to a number of enlightened friends at New-York, and among them one or two leading officers in the national societies which have the seat of their operations in that city, nearly all of whom were struck with the possibility of substituting metal plates for Chinese wooden blocks.

In June of last year, a letter was sent to the Rev. E. C. Bridgman, a missionary of the Board at Canton, requesting him to procure a set of Chinese blocks containing the text of some tract, and forward them for an experiment, together with a quantity of Chinese printing paper. He did so; and in April last, a set of blocks was received, containing *Christ's Sermon on the Mount*, of 20 pages: from these, two sets of stereotype plates have been cast in Boston, and put in a perfect condition for printing, like any other stereotype plates; and a small edition of the tract has been printed at the office where the printing of the Board is performed.

It was thought best by the Prudential Committee, to say in their last annual report, presented in September, that such an experiment was in progress. [See Miss. Her. vol. XXIX, p. 452.] So far as is known to the members of the Committee and the officers of the Board, the tract just named is the first Chinese book ever stereotyped, and the first Chinese book ever printed in the United States.

Should the expectations which are cherished on this subject be realized, the common printing-press may at once be employed in Chinese printing, without the enormous labor and expense of procuring metalic types, which must be multiplied to many thousand characters before the fount will be complete; the Chinese characters representing ideas, and not sounds. The plates will also be far more durable than the wooden blocks used by the Chinese printers, and the printing can be executed with manifold more rapidity. For newspapers and ephemeral works, as in this country, moveable types will be necessary; but for the printing of the holy scriptures, and other standard books and tracts, the stereotype printing will be as available for the hundreds of millions in China, as it is for the nations of Europe and America.—*Missionary Herald.*

VELOCITY AND MAGNITUDE OF THE WAVES.

The velocity of waves has relation to their magnitude. Some large waves proceed at the rate of from thirty to forty miles an hour. It is a vulgar belief that the water itself advances with the speed of the wave, but in fact the *form* only advances, while the *substance*, except a little spray above, remains rising and falling in the same place, according to the laws of the pendulum. A wave of water, in this respect, is exactly imitated by the wave running along a stretched rope when one end of it is shaken; or by the mimic waves of our theatres, which

are generally the undulations of long pieces of carpet, moved by attendants. But when a wave reaches a shallow bank or beach, the water becomes really progressive, because then, as it cannot sink directly downwards, it falls over and forwards, seeking its level. So awful is the spectacle of a storm at sea, that it is generally viewed through a medium which biases the judgment; and, lofty as waves really are, imagination makes them loftier still. No wave rises more than ten feet above the ordinary level, which, with the ten feet that its surface afterwards descends below this, gives twenty feet for the whole height, from the bottom of any water-valley to the summit. This proposition is easily proved, by trying the height upon a ship's mast at which the horizon is always in sight over the tops of the waves; allowance being made for accidental inclinations of the vessel and for her sinking in the water too much below her water-line at the instant when she reaches the bottom of the hollow between two waves. The spray of the sea, driven along by the violence of the wind, is of course much higher than the summit of the liquid wave; and a wave coming against an obstacle, may dash to almost any elevation above it. At the Eddystone Lighthouse, when a surge reaches it, which has been growing under a storm all the way across the Atlantic, it dashes even over the lanthorn at the summit.—*Arnott's Elem. of Physics.*

OBITUARY NOTICES.

Died, in York, on the 11th October, after three days of extreme suffering, Mrs. *Mary*, wife of Mr. Archibald Stewart, aged 23 years.

She was kind and affectionate, always agreeable and cheerful in her conversation, but never frivolous: none but those who knew her in the social circle could know her real worth. As a christian, she was an ornament to the religion she professed. Her course was short; her friends enjoyed her agreeable society but for a brief period, for she was cut off in her youth, in the possession of every thing that might make life a blessing. But her friends have this great consolation, that what is loss to them is gain to her. She was sincere as a christian, affectionate as a wife, as a friend faithful, as a neighbor kind and obliging: her name and virtues will be long remembered in the circle of her friends and acquaintances.

Died, in Geneva, on the day of September, after a short and severe illness, Mr. *William Graham*, a member of the church in Geneva. Also, on the same day, in Fayette, Mrs. *Elizabeth Miller*, an aged and faithful follower of Christ, and member of the same church.

Died, in Geneva, on the 8th of November, after a very short illness, the Rev. William Nesbit. He was on his way to visit his friends in Seneca, whom he purposed to see the very evening on which he was called away from all worldly friends and relations. He arrived here in the afternoon, and in the evening of the same day his spirit took its flight to the world of spirits.

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